

# **THE ADHYATMA RAMAYANA**

Part II

Ayodhya Kand

Discourses

by

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## **INDEX**

	<b>Page</b>
<b>Introduction</b>	<b>2</b>
<b>Suppliment</b>	<b>24</b>
<b>The first Sarga</b>	<b>28</b>
<b>The second Sarga</b>	<b>43</b>
<b>The third Sarga</b>	<b>67</b>
<b>The fourth Sarga</b>	<b>83</b>
<b>The fifth Sarga</b>	<b>102</b>
<b>The sixth Sarga</b>	<b>117</b>
<b>The seventh Sarga</b>	<b>139</b>
<b>The eighth Sarga</b>	<b>160</b>
<b>The ninth sarga</b>	<b>173</b>
<b>Glossary</b>	<b>194</b>



## **Adhyatma Ramayana**

By

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### **Introduction: Basic Feeling.**

The 'Valmiki Ramayana' is charitra-pradhan, dominated by the behavior and life of Shri Rama. In it, the Sat of the Sacchidananda is given predominance. Bhagwan Rama is Sat-swarup. His bhava and His stuti pervade the entire granth. Being presented from this drishti, the Valmiki Ramayana focuses on the Sat - the pure existence and authority of Bhagwan Shri Rama. The 'Yoga Vasishta' is Gnan-pradhan. The Chit part of the Sacchidananda is predominant in his granth. The 'Anand Ramayana' presents the anand-pradhan aspect of Bhagwan Sacchidananda Rama. These three Ramayanas are written by Muni Valmiki.

The 'Adhyatma Ramayana' is written by Vyasaji. In the sequence of the granths, the Ramayana of Valmiki is given first and the Puranas by Vyasaji later. Even in the Mahabharata Vyasaji has described Valmikiji and his adi-kavya, the first Ramayana. He has given the succinct essence of all three in his 'Brahmanda Purana'. In the 'Adhyatma Ramayana' Bhagwan's Sat-Chit-Anand (Sacchidananda) aspects fill every episode of this great granth. '*Krishnaastu pragnaanaghana e`va`*' Bhagwan is completely saturated with the Sat, Chit and Anand in every way.

The Mahatmya of the 'Adhyatma Ramayana'.

Shri Sutaji was describing the greatness of this granth to Shaunak and other Munis, sitting in the Naimisharanya. Naradji is the Acharya of the Bhakti-marg. It was he who gave Valmiki the upadesha of the Ramayana. If he has any ichha at all, it is to induce people to get involved in Bhagwan's bhakti. This is why Naradji always keeps moving around. One day, he came to the Satya loka.

'Satya loka' means the realm of the Satya-guna. The antahkarana is created in the Sattvaguna. Brahmaji reigns in the realm called the realm called the 'Satya loka', where the Vedas manifest in human form and surround him. A radiance, like the sun at sunrise, is emitted from Brahmaji's shareer. Markandeya and other Munis do Brahmaji's stuti. He sits on his throne with Saraswati beside him.



Brahmaji has to do the work of creating this world. He is the samashti antahkarana - meaning, the collective mana, buddhi, chitta and ahankara of all the beings in creation. The antahkarana is the fourfold mind, with four aspects, and Brahmaji has four heads which are the four Vedas. Vivek is needed for creating this srishti, so Brahmaji uses a hansa as his vehicle. Vidya is needed for creating this srishti and so Brahmaji keeps Saraswati with him.

Brahmaji is Bhagwan's mana, which creates this whole world. Naradji went to Brahmaji - who is his father - and bowed to him respectfully. He did Brahmaji's stuti. Brahmaji was pleased with his son's behavior. The secret of successful vyavhar is that if we want to ask for something from someone, we will get a better response if that person is pleased with us. If he is not pleased with us, he won't be eager to explain every intricate detail in full.

There is another factor in this - generous intellectuals are not miserly in giving Gnan. They explain everything in depth regardless of the capacity of the questioner to understand the knowledge being given. However, if he is pleased with the person who asks, he will take greater care to make everything perfectly clear.

Pleased with Naradji, Brahmaji asked, 'Naradji, what is the reason for your coming? What do you want to know?'

Naradji said, 'you have already explained everything else to me. I have come today to ask about an incidental matter. This is the Kali Yuga. All the activities of the manushya are for getting sukha. People do punya in the Kali Yuga but they want to be sukhi. They have no respect for honesty and truthfulness; they indulge in dishonesty and lies. They put the blame on other people and hide their own faults. They want to usurp the wealth of other people, have asakti for other men's wives, and cause dukha for others. They consider their shareer to be their all-in-all. They have lost their way in this sansara because they are nastik. Their behavior is lowly, like animals. They rebel against their mother and father.

This manushya does not know that true sukha dwells in their hriday, not in the objects of the outside world. The more limpid and pure his heart, the more sukhi he will be. His mano-vritti is sukha-akara. A sukha-akara vritti rises in the mana of a person who does punya. Those who don't do punya may possess immense wealth, but they are seldom sukhi. There is no connection between wealth and sukha. Wealthy people may have everything people feel is necessary for



happiness - a big family, every worldly comfort, a good position etc, but it is seen that they are generally dukhi.

A sharp cry of pain pierces their hriday while their mano-vrittis ripple with pleasure. Wealth and sukha are not synonyms. Those who have the bhram that rich people are happy face much trouble. In general, wealthy people are very seldom happy people. They have wine, women, luxuries, and every possible comfort, but there is scant sukha in their hriday.

Our country, Bharat, is Dharma-pradhan; it is dominated by Dharma. In a Dharma-pradhan desha, the people revere their mother and father. In a bhoga-pradhan place, people revere the giver of bhoga.

*(De`haatmadrishtayo moodha naastikaah pashubuddhayah,*

*Maatripitrikuladve`shaah streede`vaah kaamakinkaraah.*

*Adhyatma Ramayana Mahatmya 11)*

Brahmins sell the Vedas out of greed, to earn their livelihood. The purpose of their learning is monetary gain, not to obtain Gnan. The manushya has become blind with intoxication, measuring success with the amount of cheating he can do successfully. People of all the Varnas cross over the boundaries of what is right and proper for them to do. This results in anarchy and social disorder. Men and women no longer adhere to the sanctity of marriage; they insult and disdain their spouses without hesitation.'

I am reminded of a story from another Ramayana, which contains a subtle message. It is a beautiful assertion of Sitaji's sat-charitra. One day, Shri Sita-Ramachandra were seated in the durbar when a lavish gift was brought in. There were basketfuls of diamonds, pearls, fruits and flowers. Shri Rama had the baskets sent to their rooms.

Later, Sitaji began to look to see what gifts had been sent. She saw a beautiful lotus flower in the basket of flowers. This exquisite lotus had a divine fragrance. Sitaji was tempted to breathe in this wonderful scent. She kept picking up the flower, smelling it, and putting it back into the basket. A little later Shri Rama came into the chamber. Sitaji opened the basket of flowers and showed Him the flower. She did not mention that she had already opened the basket and smelled the flowers before He came. Shri Rama understood that Sitaji had deliberately avoided telling this to Him.



The thought came to Shri Ramachandra that if other women come to know that a pativrata like Sitaji also hides things from her husband, they will begin to deceive their husbands. By chance it was the dvadashi - the twelfth day of the lunar calendar. Sitaji had gone into the garden to bring tulsi leaves when she remembered. She turned back without plucking any leaves, but her sari got caught in a twig and one leaf broke and fell to the ground. Sitaji was distressed. She lamented and confessed to Shri Rama about her not telling Him that she had smelled the lotus before offering it to Him.

Shri Rama said, 'I don't know any method by which the leaf can be joined to the shrub again, but Naradji is sure to know. He will tell you when he comes.' Naradji came, and the matter was put to him. 'There is no difficulty in this,' he said. 'Any pativrata can take the leaf in her hand and touch it to the twig, and it will get attached.'

'I am a pativrata,' said Sitaji. 'I will attach the leaf.' She held the leaf in a way that it touched the twig from where it had fallen, but the leaf did not get attached. Many people were watching with great interest. Some of them began to smile, thinking that there must be some lapse in Sitaji's total dedication to Rama. Sitaji was shocked. 'I have done no paapa knowingly,' she thought.

Naradji said, 'all right; I will do dhyana to see why the leaf didn't get attached.' He sat in dhyana for some time. Then he said, 'Sitaji smelled a flower repeatedly before offering it to Shri Rama. This has become a dosha in her pativratya.'

Sitaji said, 'yes, that is true. I did make that mistake. What should I do now?' Naradji made her do a prayashchitta. Then he told her, 'attach the leaf now.' Sitaji obeyed and the leaf got attached.

This episode is given to show Sitaji's pativrata-Dharma. Apart from this single nominal lapse there was no lapse in her Dharma as a devoted wife in her entire jeevan.

This pativrata Dharma did not stay in the Kali Yuga. Women disdain their husbands, and this destroys their pativratya. The pativrata of the charitra is the greatest thing in jeevan.

Naradji asked Brahmaji, 'even the relationship of a son with his mother and father becomes dushit. The son rebels against them. The Shastras say that for a son, his mother and father are what a Guru is to his shishya; they are to be revered. People behave in a way that is inappropriate instead of having



shraddha and respect for their parents. Their buddhi is dushit. How will they get auspicious paraloka? Please do kripa and tell me of a method for this.'

Brahmaji said, 'Beta, you have asked a very good question. The desire to know the Rama-Tattva is in your mana. I will describe it to you. Parvatiji had asked a similar question to Shankarji. Shankarji told her, "all the paapa-tapa of a manushya are destroyed by reciting, or listening to the Adhyatma Ramayana."

Paapa is in the form of karma and tapa is in the form of its fruit. A manushya has to suffer the fruit of his action without fail. A person who understands the rahasya of the Adhyatma Ramayana and gives it a place in his interaction all his life will be saved from the doshas of the Kali Yuga. He will obtain all the fruits. This will be his bhakti. He will never suffer. All the sukhas of this sansara will be easy for him to obtain.'

There are two episodes in the 'Adhyatma Ramayana', both important. One is the 'Ram hriday' and the other is 'Ramagita'. If a person understands the rahasya of either of these, he can grasp the rahasya of the Upanishads, because both episodes are filled with the quintessence of the Upanishads. There is a great parampara of this 'Adhyatma Ramayana'. Many Mahapurushas have narrated it and listened to it. Combined, they are not equal to even a small portion, because of the gravity of the essence of its Gnan

Since it is given in the form of a conversation between Shiva and Parwati every shloka of the 'Adhyatma Ramayana' is the form of a mantra, and so, the smaran of Rama is done first of all.

*Raamam vishvamayam vande` raamam vande` raghudvaham,  
raamam vipravaram vande` raamam shyaamaagrajam bhaje`.*

Ram hriday: The chinmaya, advay Parabrahm takes an Avatar for the samsiddhi of those who do His upasana.

In brief, a majhab that does not have the Darshan Shastras is made of only stories and episodes. There are great majhabs that are famous in this world, but there is a difference between their principles and the principle of the Vedas.

These majhabs believe in the Ishwara, but they believe that He stays in the seventh Heaven, far from the world He has created, that He is nirakara, He is never sakara.



The Vedic principle is that the Ishwara is the potter as well as the clay, the substance of which this world is made. When the one who makes, and that which is made, are one, we understand that it is the Ishwara who has manifested as this sansara. He has presented Himself in the form of His creation.

A person who grasps this knowledge gets a Paramatma-bhava everywhere. He obtains the Param-Satya in the form of the Tattva-sakshatkara.

The Vaishnava, Shaiva, Shakta, Ganapatya and Saurya believers all accept this Mata. Among the Acharyas, Shankar, Ramanuja, Nimbarka, Vallabh and others know that it is the one Bhagwan who manifests in many forms. The obvious conclusion will be that in the Matas that do not accept the Vedas, the Ishwara is nirakara and stays in the seventh Heaven. In the philosophies founded on the Vedas, Bhagwan manifests even as clay.

When Bhagwan is clay, His murtis will be made, and their puja will be done. And then, Bhagwan's Avatar comes even as trees, cows, etc. When He appears in form of objects He is in the form of Dharma. His Avatar is in the form of an individual, and it becomes bhakti. In ekagrata His Avatar is in the form of Yoga, and in the buddhi His Avatar is in the form of Gnan.

The purport of this is that a person who has understood Bhagwan's svabhava knows that everything is Bhagwan's Avatar - a stone, tree, animal, boar, lion, horse, or something else. Bhagwan's taking an Avatar in the form of a manushya is meant for us to learn the bhava of a manushya.

The Devtas prayed to Vishnu Bhagwan to descend to the earth in an Avatar to remove the burden on the prithivi. The burden on the prithivi means, the increase of people who have abhiman. Satpurushas feel distressed when abhiman develops in the satta, chitta, and anandata. To remove their dukha and remove the abhiman that is a form of paapa, Bhagwan accepted the prayer of the Devtas. He took an Avatar as Rama in the Surya-vansha. He killed the Rakshasas and established kirti.

A manushya's kalyan is in doing shravan and kirtan. His whole jeevan gets filled with Bhagwan if he does this. All his paapa-tapa are removed.

A non-descript, ordinary person is not called Bhagwan! The Paramatma is one who existed before the creation of this world, and created this world, but was not made. The world is false, but He is not false. The world keeps burning and



dying, but He remains unchanged. The world emerges from Him and is immersed in Him; He remains unchanging in the sthiti and pralay of this srishti.

The people who are unable to describe the relationship between the sansara and the Paramatma cannot describe the relationship between the jeeva and the Paramatma either. They can shut their eyes and do dhyana, they can become an asanga drashta, or they can do bhavna. However, they won't know what the connection is between this interactive world made of the pancha bhoota, and the Paramatma. Actually, the activities they do are not the swarup of the Paramatma. Even the feeling of being a sakshi is a bhava and so is the feeling of being asanga and nirakara.

The Paramatma is the cause of srishti, sthiti, and pralay. He is the magician. A magician does not get deluded by the magic show he presents. The Paramatma is beyond imagination. He is Sita-pati Ramachandra. Vyasaji bows down to Him.

This 'Adhyatma Ramayana' is the Ganga that has come from Shankarji, who is like a mountain. This Ganga merges into the ocean that is the form of Rama. This Ganga purifies all the three lokas - this mortal world, Swarga and the nether world.

Parwati always stays close to this Ganga. She places a question to Shankarji. The question is about the Sanatana Tattva. 'Please let me drink in the rasa in which Gnan-vairagya and bhakti are combined in one charitra. Please explain the rahasya of Rama to me. I have heard that when bhakti comes into a person's hriday he swims across the sea of this sansara.'

The Vedic Mata is that the Paramatma is neither a sadhan nor is He the sadhya. He is neither sanyoga nor viyoga. He is nitya-prapta - always with us - but seems aprapta because of agnan. Therefore, Gnan is needed to obtain Him. The 'Adhyatma Ramayana' gives bhakti filled with Gnan. How can we obtain that bhakti?

What bhakti-bhava does is:

*Kalita kandha dhanu toona kati shara sarayoo teera.*

There is no need for you to go to Ayodhya, to the bank of the Saryu flowing there. What is needed is the bhava of viyoga - 'Bhagwan is not meeting me.' Then, tears of the pain of viraha will come into your eyes, your throat will be choked, and the shareer will become lax. To get the bhava of sukha-dukha with



Bhagwan is bhakti. In bhakti even dukha has sukha in it. An unbroken bhava of bhagavad-prema is Yoga-bhakti.

There is no sign of Maya anywhere in the Parabrahm Paramatma. A person who does Bhagwan's bhakti day and night achieves the Param-pada.

*(Vandanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,  
Bhajanti chaaharnishimapramattaah param padam yaanti tahaiva siddhaah.  
Adhyatma Ramayana 1. 12)*

In contrast, a person who considers the Avatar to be a manushya can never do bhakti in his jeevan; nor can he obtain Gnan.

There was a doubt in Parwatiji's mana, 'what kind of a Paramatma is Rama? He was distressed by Sitaji's viraha. He did not have Gnan, which is why Vasishtha gave Gnan to Him. If Rama is Gnani, why will people do His seva? What kind of Ishwara is He?'

Hearing Parwatiji's question, Shankarji said, 'Devi, you are blessed! These are not aspersions on Rama, nor are they your suspicions. He Parwati, this is the jignasa of your mana, to know what the Rama-Tattva is.

People assume things about the mana of other people. They discuss other people's daughters and daughters-in-law, etc. He Parwati, Bhagwan is in your mana that such a question has arisen in it. Nobody has ever asked me such a question! Only a person who has unfathomable bhakti can ask a question like this.'

Shankarji bowed down at Shri Ramachandra's feet and began to describe His Paramatma-swarup lovingly to Parwati.

'Shri Ramachandra Bhagwan is beyond Prakriti. It is the svabhava of Prakriti to keep changing. Prakriti's natural gati is to rise from the lower to a higher level. A manushya sometimes feels compassion when he sees a poor, diseased man. He even takes the man to his house to do his seva. A feeling of pride at his own benevolence comes into him. Then a feeling of disgust for the man overrides his compassion. The different gunas of Prakriti are the cause of these changing feelings. Compassion rises in a manushya when Sattvaguna is strong. Abhiman rises when Rajoguna is strong, and Tamoguna rises when disgust reigns in his mana. The vikas seen in the beginning turns into vikar at the end.



By contrast, Bhagwan is Gnan-swarup. He is ekarasa, unchanging; He is Purushottam, and He is the anand of all. He creates this world with His Maya. This srishti surrounds Rama the way iron dust surrounds a magnet. The manushya does not understand this because of nasamajhi. The manushya wants to keep his agnan within himself and blame Bhagwan for it. A person who is attached to the sansara thinks that Rama is attached to the sansara just like him, and He wept because of viraha like any ordinary man. Even if he were to see the Paramatma stand in front of him, he would not recognize that this is the Paramatma! The state of such a man is like a fool who searches frantically for a gold chain, forgetting that he is wearing it. Because of this the manushya has to wander over births and the realms in-between the births.

There is no darkness in the Surya, no night in it. As the Atmadev, Rama is the nature of effulgence; He is vishuddha Gnan. There is no scope for the darkness of ignorance in this Gnan. A manushya is active in the activities of his mana, buddhi and shareer, but he makes the mistake of blaming the Parameshwara. The difference of Gnan-agnan is not present in Rama; He is pure consciousness. He is the sakshi of even agnan, meaning, He knows that agnan is separate from Him.

Rama-hriday - the rahasya of Rama has been introduced in the first part of the 'Adhyatma Ramayana'.

Rama-rahasya - Rama's swarup is the subject of the 'Rama-hriday'.

Sitaji was seated beside Rajadhiraj Shri Ramachandra in the Court of Ayodhya. Lakshman, Bharat, Shatrughna and Hanumanji were in attendance. Guru Vasishtha - the traditional Guru of the lineage of the Raghuvansha - was seated close by. In the hearing of them all, Shri Rama told Sitaji, 'Hanumanji is our nishpaapa bhakta, so explain My Tattva to him.'

Many Rishi-Munis, highly respected citizens and senior officials were present in the Royal Court of Ayodhya when Shri Rama said this to Sitaji, but she was the only person there who knew the rahasya of Rama.

Sitaji said, 'Hanuman, you are a sharanagata. I am giving you the upadesha of the Rama-Tattva. Listen carefully.'

Sitaji told Hanuman the rahasya of Shri Rama in His presence, at His command. Hanumanji was the biggest recipient of Shri Sitaji's motherly prema.



Ayodhya is the place where the urge to fight is completely absent. Nobody in Ayodhya feels enmity for anybody. It is an empire of shanti.

Sitaji herself is vidya-vritti. She is the Tad-akara vritti that is always immersed in the Parabrahm Paramatma. Hanuman is the shishya, and Rama is the Shasta - the ruler. The difference in them is because of the upadhi of the vidya-vritti in the form of Sita; otherwise, there is no difference in the. Therefore, Sita is the only person qualified to give this upadesh.

The people are getting the darshan of the saguna, sakara Rajadhiraj Shri Ramachandra with their indriyas. Sita is seated by His side, because buddhi is always close to the Atma. By just seeing a person it is not possible to know whether he is highly learned or uneducated, a sadachari with sadguna or just the opposite. All you can know is that he is a manushya. You cannot know about his behavior - whether it is good or bad - Gnan, or bhakti. And so, for the unknown to be known, the only method is through speech. Even in speech there can be several concealed purposes.

- (1) The purport of Dharma is to inspire karmas, in order to explain the vidhi-nishedha.
- (2) The purport of Bhakti is to consider some One to be the sakshat Parameshwara, feel prema for Him, and do His seva.
- (3) The purport of Gnan is to show the Vastu-Tattva in its real form.

Sitaji told Hanuman, 'Rama - the son of Dashrath, the child of Kausalya, the elder brother of Lakshman, served by Bharat, and worshipped by you - is the Parabrahm.'

Just uttering 'Parabrahm' does not give Gnan, so Sitaji elaborated, 'Sacchidanandaghana. *Ramante` yoginah yasmin iti* - Rama is the base of everybody's delight. Whoever experiences sukha within himself, it is because of Rama. A person who does not understand this rahasya is deluded. He believes that sukha comes from outside. The sukha a person gets from money, relations, and fulfillment of worldly desires is a bhram. This bhram is removed only when a person gets the anubhav and Gnan that the font of sukha is actually the Atma within.

The swarup of Rama is the manifestation of anand. It is because it is in keeping with the swarup that obeying the injunctions of Dharma gives anand. This can



be known only when a person gets the sakshatkara of the Atma that is greater than anything else.

Vedanta is not a collection of stories and narratives which you can read and get Gnan. To obtain Gnan it is necessary learn from the Guru and then do chintan and manan.

Sat - the Paramatma is sat-swarup. 'Sat' means 'is'. There is no object or vyavhar in this world in which 'is' is not there. 'Is' is there even in 'is not'! No vyavhar can be done without the Sat. Animals, birds, clothes, house - nothing is separate from you, it is all one with you. The 'is', because of which the 'is' of all is used in interaction - that 'is, is Rama.

In the grave usage of Vedanta it is said, '*ghatah san patah san*' - what is Rama? He is Sat.

Sat is that, by the existence of which a person is aware of things. Otherwise, there will be no awareness of anything. You, yourself, are that Sat. If you don't exist, nothing exists.

*Aatmaaraamo viraaajate`* - Rama means the Atma, and the Atma means Rama.

Chit - Chit means that you are aware of things because of Gnan. Sanskaras are accumulated in the chitta, and it is the Chit that is the chitta. Words like 'parichit' and 'sanchit' are also in the same sense. Chit becomes chitta when it gathers sanskaras. Chit means Gnan - *svayam prakaashate`* - the self-effulgent consciousness in al beings. The Chit is not concerned whether there is anything to be aware of or not. That Chit is Rama.

Anand - who is the param-premaspad; the one loved the most? Everybody became entranced by Rama's beauty. He was loved by all. Surpanakha, Khar-Dushan, and Marich saw Rama and forgot every consideration. So, where is this Rama, and who does the manushya love the most?

*Ramah paraatma prakrite`aranaadiraananda e`kah purushottamo hi.*

*Adhyatma Ramayana 1. 17.*

Without doubt, Shri Ramachandra is beyond the Prakriti. He is the Paramatma, anadi, and filled with anand, advitiya, and the Purushottam.

You are, yourself, anand-swarup. Janak was immersed in Brahm-nishtha. He and the Sanakadi Rishis were enthralled when they saw Rama. It was as though the



Chandrama was enthralled at the sight of the Chandrama! That means, you yourself are Rama, and therefore, you are anand-swarup.

You are yourself sukha-swarup. If sukha abides in some other, you will have to become dependent on them for sukha. If sukha is at some other place, you will have to go there to obtain it, and if it is in some other time you will have to wait for it. Your heart will break; you won't even be able to enjoy the sukha you have remaining with you.

Sukha in the form of the Atma makes a manushya free from dependence. Your Atma is always with you, to give you the anubhav of sukha, without needing to examine it or pay for it, striving to obtain it, and without waiting for it.

The Atma is free of dvaita. It is the form of *asti-bhaati-priya* - meaning, existence, knowledge and anand; the Sat+Chit+Anand, in other words. The Atma is not a vishay of the indriyas. The power of the indriyas is limited, they cannot perceive the Brahman. The Atma is pristine, free of vasanas, and it is the swarup of anand.

Kriya entails effort and fatigue. The Atma is free of kriya and frenzy. It is nirvikar. It is the place of supreme repose. From birth to death there is only sadbhava, no vikar in the Atma. It is stainless. There is no hint of any impurity in it. It is free of paapa, self-effulgent and all-pervading. This purity, and the absolute absence of dirt is not found anywhere in this world.

*Kaajala kee kotharee mein kaise`hun sayaano jaaya,*

*Kaajala kee e`ka re`kha laagihai re` laagihai.*

(How can I go into a room filled with lamp-black, with such dexterity that I can come out without any stain on myself?)

How can the srishti be compatible with the Vedas? The one Paramatma is the srishti-karta, because of whom this srishti-sthiti-pralay happens.

What if the Paramatma did not become the srishti?

The srishti may be shoonya, or a paramanu, or the Prakriti. There is definitely a fundamental Tattva - a moola-Tattva - of this srishti, and that is the Paramatma. If you consider the moola-Tattva and the Paramatma to be separate, it will establish the Dvaita Mata. According to the principle of the Advaita Vedanta, however, 'the vignan of one gives the vignan of all.' This is not possible in the Dvaita Mata. The Gnan of the moola-Tattva give Gnan of all the Tattvas.



A man sees some men in his dream. He sees fools as well as wise men. It is his own mana that takes on the different forms seen in the dream. In the waking state, he believes someone to be his friend and someone to be his enemy. He considers some to be his own and some to be others'. He feels raaga-dvesha. It is all the dirt of his own mana.

Nobody likes to be called a fool, because we all identify with our buddhi, and the buddhi is close to the Atma. There is no stain, no paapa-punya in the Atma, which is why we do not accept it even in connection with the deha. If we doze off and someone asks whether we had fallen asleep we are quick to deny it. Why do we do this? Is it a dosha to fall asleep?

No; this is a natural reaction, because the Atma is stainless. However, it is essential to know that the moola-Tattva in order to know the Atma.

The moola-Tattva of the srishti is Rama, and Rama is Sita, therefore, even when they are shown as two, the Tattva is one.

*Giraa aratha jala beechi sama kahiyata bhinna na bhinna.*

(The word and its meaning are one, like water kept in different compartments.)

Sitaji told Hanuman, 'I am the moola-Prakriti of this sansara. I am the mother and Rama is the father, but the Brahman contains both the mother and the father.' No such person can be found in this world who is the mother as well as the father. If anybody says he is both parents, nobody will believe him.

'The Brahman is free of the upadhi of mother-father. When the Brahman assumes the upadhi of Rama-Sita, He becomes the father and also the mother. Sita, in the form of the Prakriti, creates this world with the proximity of Rama. She cannot create the world with the Rama-rahasya; she can only create the world with His proximity. All this leela is my leela. Rama does not do anything. I was in Rama's hriday when the bridge was being build and when Ravana was killed.

Agnani people attribute all the kriyas to Rama, but Rama neither walks, nor stands still. There is no dukha in Him, no desire, no tyaga, no karma, and no parinam, even though they seem to be there because of Maya's gunas. Rama is anant-murti and He is inviolable.'



The *khudi* (self) of all is separate, and the Khuda (God) is one. Both the khudi and Khuda are perceived because the khudi exists. People who analyze the Tattva make three divisions.

- (1) The Atma-Tattva
- (2) The Paramatma-Tattva
- (3) The anatma-Tattva

Tattva means gold. It is in the bangles, the ear rings, the necklace, etc. The ornaments are separate but the gold is one. All the akara and prakara of the whole world are Sita's leela. Even the Valmiki Ramayana states: '*Seetaayaah charitam mahat*' - the charitra of Sita is great.

Rama is nirvikar. He is *sarvaatmaa* - the Atma of all. He has no involvement of any work or trade. It is the Parabrahm Paramatma who appears as Prakriti. The separateness is superficial. It is mithya. Had it not been so, the examples of iron, clay etc being one, and claim of 'the knowledge of all by the knowledge of one' would have been false. To obtain the Gnan of abheda it is necessary to get the Gnan that there is no bheda; all are one.

The eyes are in the deha. If the eyes want to measure the anant, it is not possible. The eyes are a camera. A camera takes a photo, showing a smaller version of the original object. Our buddhi, hriday and anubhav are all small. It is not possible for them to take a photo of the anant. A photo of the sky is shown on a piece of paper - is the sky the size of the paper? No!

If a person becomes free of this camera he will become established in his poornata. When the anant is measured with the anant, then you will know that anant and anant are not two, they are one.

You believed the shareer seen in the svapna to be your 'I', and the shareer of the jagrit to be your 'I' - both are Maya. Rama gave Hanuman the example of the akash and the upadesh of the moola-Tattva.

The Vedas state that the Paramatma is not a kalpana, bhavna, or form of the antahkarana; He is the moola-Tattva of this world. He is the chetan-Tattva. Other majhabs describe the Paramatma as a belief. Vedanta calls Him a form of *dhaatu* - a primary substance. Therefore, it is possible to get the sakshatkara of the Paramatma.

There is the akash in which the earth, other planets, stars etc are created. They remain for some time and then they are destroyed. This is the maha-akash that



cannot be severed or broken. Walls are built, but space is not cut. The math-akash is a house, and the ghata-akash is the space inside a pot - they are like reflections in water. That, which fills everything without being different in different individuals is the chid-akash - pure consciousness, reflected in every antahkarana. The chid-akash is reflected in the mithya buddhi, and the anatma is reflected in the waters of vasana. Mithya means something that is perceived but is not real, like the blueness of the sky. The reflection of the akash is seen because of the mithya upadhi; it is mithya because it is not actually there.

Ghata-akash means the space within the boundary - an *avachhe`da*. There is no avachheda in the Parabrahm Paramatma; He is paripoorna. The ghata-akash is kootastha - immovable. The jala-akash, meaning the space of the akash in water, is the jeeva, and the *me`ghaakaasha* (the cloud in the sky) is the Ishwara. The Atma-Brahman is not the karta. The karta is the buddhi that is influenced by the false appearance of the sansara. The jeeva is also a superimposition; it is not real.

This sansara is like a cremation ground of a Tantric that seems to come alive. There is nothing there, but it seems that a wedding procession of ghosts and spirits are reveling with all pomp and splendor. It is the mana that is seen in the form of the ghosts, spirits etc.

Mahadev is alone in the Maha-smashaan of this world. Shankarji alone is the Sat in this great crematorium we call the world. The prapanch seems to have consciousness because of agnan. The only factual vastu is the oneness of the Atma-Paramatma.

The Brahman cannot be broken up, but we perceive all the separateness because of the fragmented buddhi. The jeevan of what is perceived is a dream. It is very little, very short. The one who perceives it is Satya, poorna, and vast. It is the Atma who perceives everything, and the Atma is ajar-amara.

What if the Brahman were to be perceived? If the Atma perceives the Brahman as a vishay, it will be kalpita, an imagined object. It will be small, while the one who perceives will be Satya. The things seen all around will be small. The Atma also perceives the things all round.

The Rama-Tattva described by Sitaji in the 'Adhyatma Ramayana', the Rama-Tattva described by Shankarji, and the Brahm-Tattva described by Rama Himself, through the example of the akash, all indicate the moola-Tattva of this srishti.



This is the 'Rama-hriday'. This Gnan is obtained through the Mahavakyas like 'Tattvamasi'.

*Avichhinnasya poorna`na e`katvam pratipaadyate`,*

*tattvamasyaadivaakyaishcha saabhaasasyaahamastaatha.*

*Adhyatma Ramayana 1. 12*

Mahavakyas like Tattvamasi are not imagined convictions. They are factual knowledge.

RAMA-GITA: The upadesha Shri Ramachandra gave to Lakshman for obtaining the anubhav of the Paramatma is called the 'Rama-Gita'. It includes the explanation of the profound Rama-Tattva.

RAMA-TATTVA: The Bhagavad-Gita is a sacred writing of the Purana style and the Rama-Gita is a sacred writing of the Upanishad style.

The first time Shri Rama gave an upadesha was in the Aranya Kanda, and it is called the 'Sankshipta Rama-Gita' because it is in brief. The second upadesha was in Ayodhya after He had been crowned on the throne. This upadesha was in greater detail and so it is called the 'Large Rama-Gita'.

THE SANKSHIPTA RAMA-GITA: After giving up the Rajya and going into the forest with Sita and Lakshman Rama was sitting alone in the Panchavati one day. Lakshman went to Him and bowed down. With great humility he asked Rama, 'Bhagwan, I wish to hear from Your lotus-face, the sadhan of Moksha which is unfailing and unsullied. There is nobody else, but You, who can give me the upadesha of bhakti, vairagya and poorna Gnan.'

Rama gave Lakshman the most profound secret Gnan. This Gnan is such that if a manushya listens to it he becomes free of agnan immediately. Shri Rama described the swarup of Maya and the sadhan for Gnan, and described Gnan as well as vignan. He explained the swarup of the gneya Paramatma to Lakshman.

MAYA: To have Atma-buddhi for the objects that are anatma, like the shareer – meaning, to identify with the things that are inert in themselves - is Maya. Maya has two forms - vikshep and avaran. Vikshep means confusion and avaran means the covering of avidya that hides the Atma-swarup.

A manushya imagines all kinds of things from the Mahat-Tattva to Brahma and all the gross and subtle matter of this sansara, and is deprived of his Gnan-



swarup Atma because of this. If the jeeva - who is actually a form of the Paramatma - does sadhana and knows the Atma, he becomes free of Maya.

SADHAN: A manushya should come to a definite conclusion about the oneness of the jeeva and Shiva. He should become free of the panch klesha - the five afflictions of ignorance, ego, attachment, aversion, and fear of death. He should serve his Guru with bhakti, with his mana, vani, and karma. He should develop the virtues of shama-dama etc and adhere to the rules of yama-niyam etc. He should free himself of all attachments and behave with equal good-will for all. And, he should have single-minded prema for Rama. He should be completely uninvolved in the sansara, live in solitude, and do Vedanta-vichar in an unrelenting effort to obtain Atmagnan. Such a person obtains Gnan.

GNAN WITH VIGNAN: To know yourself to be separate from the buddhi, prana, mana, deha, and ahankara, know that you are the nitya-shuddha-buddha chetan Atma, is Gnan.

Vignan means Atma-sakshatkara, a direct personal experience of your true Self.

When a manushya gets vignan he knows himself to be beyond the buddhi and other upadhis. He obtains the realization that he is one, non-dual, Satya, unattached, self-effulgent, the sakshi of all, paripoorna, undying, ever-free, chid-anand-swarup. This kind of Gnan, vignan and vairagya are attained in a short time by a bhakta, and he obtains Moksha.

THE SWARUP OF THE GNEYA PARAMATMA: The meaning of the Gnan of oneness of the Atma and the Paramatma means to merge into the Paramatma along with the moola-avidya, shareer, our karmas and our indriyas. The laya of avidya is Moksha. The Atma is always Mukta. It is the swarup of the Paramatma.

THE BIG RAMA-GITA: Even after Sita-tyaga, Shri Ramachandra continued to rule as an ideal ruler for the benefit of His people. One day, finding Him alone, Lakshman came to Shri Ramachandra. He bowed down with great bhakti and prayed, as a sharanagata, for the upadesha of Gnan.

Shri Rama observed that the Gnan He had given to Lakshman at Panchavati needed to be elaborated upon for Lakshman to absorb Atmagnan fully. To remove the darkness of agnan in Lakshman, Shri Rama gave him a detailed upadesha of Gnan with great pleasure. The three principle steps of the process of sadhana are made clear in this upadesha.

(1) To work according to the Varna-Ashram



- (2) To give up karma after chitta-shuddhi
- (3) To develop the six enriching habits called Shatsampatti and become qualified to be a jignasu, and taking sharan in the Sadguru.

If a person does not give up doing karmas actively and intentionally, he will not be able to come out of the cycle of rebirth. Doing karmas to fulfill worldly desires makes the identification with the shareer stronger, and then it becomes impossible to walk the path of Paramartha.

A sadhak, however, reaches a stage where the difference of Paramatma-jeevatma disappears from his antahkarana, because the effulgence of vighnan dispels the illusion created by Maya. Therefore, for the jeeva to get Moksha, karma is redundant. Only Gnan is needed.

An agnani who has anatma-buddhi has the unease of mind, of being part of the penance of doing karma-tyaga. A Tattvagnani has no such burden. A person who has bodha, and whose chitta is free of vikar, should give up even the vihit karmas after undertaking the proper rituals. By the kripa of his Guru he absorbs the purport of the Mahavakyas like Tattvamasi, and obtains the anubhav that the Brahman and the Atma are one. He becomes sukhi and attains eternal tranquility.

The shareer has three upadhis - the sthoola, sookshma, and karana. An enlightened person comes to the decision that he is not connected to any of these three shareers. He is Atma-swarup. He is not connected to the five imaginary koshas (sheaths) of the Atma like the annamaya kosha, etc. He is the advitiya and ajanma Atma that is the Brahman.

The buddhi-vritti created by Tamoguna changes at every level, creating the bhranti that the things of this sansara are Satya. Therefore, this buddhi-vritti has to be given up by using the method of *ne`ti-ne`ti*, negating everything until only the Atma remains. This is the method of the Shrutis to establish the Atma-Tattva, and negate the sansara. It gives the anubhav of the vastu that is pure consciousness, eternal, sukha-swarup, without attributes, self-effulgent, all-pervading, and advitiya.

*Anaadyavidyodbhavabuddhibimbato jeevah prakaashoayamiteeryate`chitah,  
aatmaa dhiyah saakshitayaa prithaksthito buddhyaa parichhinnaparah sa e`va  
vahi.*



*Chidvimbasaakshyaatmadhiyaam  
vaasaadanalaakttalohavat,*

*prasangatastve`katra*

*anyonyamadhyaasavashaatprateeyate`  
chidaatmache`tash.*

*jadaajadatvam*

*cha*

*Uttar Kanda 50. 40-41*

That means the buddhi that has been created by the avidya which is anadi, reflects the prakash of this chetan called the jeeva. The Atma is separate from it, being the sakshi of the buddhi, although the Paramatma is not separate from the buddhi. Like iron heated in fire, the chidabhasa sakshi Atma and the buddhi stay together and identify with one another. This results in their chetanta and jadata being perceived.

The proximity of the Guru along with Veda-vichar gives vivek of the jada-chetan, making it possible for the jada to be given up. Then the person gets the anubhav of the Rama-Tattva.

Shri Rama explained the method of doing Atma-chintan by describing His swarup. 'I am the form of prakash. I am unborn, eternal, and advitiya. I am always evident and absolutely pure. I am full to the brim with vishuddha vighnan. I am free of any ailments, and totally untainted. There is no kriya in Me. I am anand-swarup and eternally Mukta, I have unlimited powers, I am beyond the range of the indriyas and immutable. I am Gnan-swarup, anant, and infinite. The Vedic Pundits do My chintan continuously in their hriday.

This kind of unbroken chintan destroys avidya. While doing chintan you should know that this whole world is the swarup of the Paramatma, and immerse your swarup in the Atma that is filled with the Chid-anand. Then, the difference of outside-inside vanishes. When you know this moving-unmoving world to be the swarup of the Omkara you get immersed in Samadhi.'

For the bodha of the Advaita, Rama reiterates:

*Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa  
tadaa,*

*yathaa jalam vaarinidhau yathaa payah ksheere` viyadvayomnyanile`  
yathaanilah.*

*Yah se`vate` maamagunam gunaatparam hridaa kadaa vaa yadi vaa  
gunaatmakam,*



*soaham svapaadaachitare`nubhih sprishan punaati lokatritayam yathaa ravih.*  
*Uttar Kanda 50. 56-61*

‘Just as water merges into the sea, milk into milk, the ghata-akash into the maha-akash, and air into air, becoming one, if a manushya does the chintan of the prapanch not being separate from his Atma, the jeeva becomes established in the feeling of being the Mukta Paramatma.

A purush who serves Me with his chitta - whether in My nirguna form or My saguna form - is My roop. He purifies all three worlds with the touch of the dust of his feet, just as the Surya does with sunlight. This advitiya Gnan is the quintessence of all the Shrutis.’

Shri Rama took the decision to tell this secret teaching to Lakshman.

Apart from these three episodes, there are some special things that are given in the ‘Adhyatma Ramayana’. They are important because of their connection with the chintan of the adhyatma.

SOME POINTS GIVEN IN THE ADHYATMA RAMAYANA WHICH DESERVE TO BE DISCUSSED: The Ramayana is a complete allegory. Dashrath is the jeevatma with ten indriyas. Kaushalya is kushal-vritti. Sumitra is the active shakti for antahkarana-shuddhi. Kaikeyi is the shakti that removes the pratibimba, necessary for Ravana to be killed. Rama’s sankalpa has the power of Gnan, which is strengthened further by Kaikeyi’s bhavna.

Rama, Lakshman, Bharat and Shatrughna have been given as symbols of several quartets - the four Varnas, the four Ashrams, Vishwa-Taijas-Praagna-Turiya, jagrit-svapna-sushupti-turiya, Ishwara-Hiranyagarbha-Praagna-Turiya, Sankarshan-Pradyumna-Aniruddha-Vasudev, etc.

The purport is that nothing exists, but the paripoorna Parabrahm Paramatma. All the desha-kaala-jaati, sthiti-avastha-karma, etc are transient. To get this anubhav it is necessary to destroy all the subtle enemies that hide in the shareer symbolized by the fortress of Lanka. The enemies are ahankara-mamata, depicted by Ravana-Kumbhakaran and other Rakshasas.

When Shri Rama, Sita and Lakshman left Ayodhya to live in the vana for fourteen years, the people of Ayodhya were distraught. The great Muni Vamdev consoled them by introducing them to the Rama-Rahasya.

*E`sha raamah paro vishnuraadinaaraayanah smritah,*



*e`shaa saa jaanakee lakshmiriyogamaaye`ti vishrutaa.*

*Asee she`shastamanve`ti lakshmanaakhyashcha saampratam,*

*e`sha maayaa gunairyukttastattadaakaaravaaniva.*

*E`sha e`va rajoyuktta brahmabhoodvishvabhaavanah,*

*sattvaavishtastathaa vishnustrijagatpratipaalakah.*

*E`sha rudrastaamasoante` jagatpralaykaaranam,*

*Ayodhya Kanda Sarga 5. 11-14*

This Rama is the Adi-Narayana, Bhagwan Vishnu, and Janaki is Yoga-Maya who is Laxmiji. The one who has the name 'Lakshman' at present, and follows Shri Rama-Sita is the Sheshaji. This Purushottam Bhagwan is connected to Maya and perceived in various forms. When He attached Himself to Sattvaguna He is Vishnu Bhagwan who protects all the three worlds. At the end of the Kalpa He takes the ashray of Tamoguna and becomes Rudra, who causes pralay.

When this Parabrahm Paramatma became Rama, Valmiki revealed the artha of the Vedas in the form of the Ramayana, to tell the world about the charitra of Rama. Rama is mantra-murti. He manifests in the hriday.

There are two people in the jeevan of Shri Rama who give Him guidance. Vasishtha is the Brahmin Muni, symbolizing the pragna shakti, and Muni Vishwamitra is the Kshatriya Muni, symbolizing the prana shakti. Both pragna and prana are very important in the jeevan of a manushya. Their presence in his jeevan can enable him to attain the supreme goal.

The episode of Ahalya-uddhar has a description that Muni Vishwamitra persuaded Rama to touch Anaya. Seeing Rama hesitate, he said, 'don't be afraid. You are not doing any paapa. It is Your kartavya to give salvation to a lady who has done paapa. All her paapa will be burnt to cinders by Your touch.'

This is the drishti of a Sant, which has the capacity to make an inert object filled with consciousness. The greatness of a manushya's drishti is in uplifting the downfallen. The rules of the outside world don't create any obstacle in this.

The importance of the Sadguru is also shown in another episode. Only by the kripa and inspiration of a Sadguru can a sadhak become free of his jadata and obtain the prakash of the shuddha chaitanya.



In the granth called 'Prapannamrita' of the Ramanujacharya Sampradaya, Shurpanakha is given the character of Radha in the Krishna-Avatar. The purport is that if a manushya connects his kamana to Bhagwan, he gets a very lofty fruit, no matter how low he has fallen.

In the 'Mahavir Charit', Surpanakha, Manthara, Khar-Dushan, Marich, and others have been depicted as sadhan-roop in Ravana's political policy. When they had some contact with Rama they obtained param-gati.

In concluding, it is essential to draw your attention to a particular point given in the 'Adhyatma Ramayana'. The combination of Gnan and karma is the base and support of this entire granth in general and in the 'Rama-Gita' in particular. Gnan is apaurusheya - it is not created by any manushya. In fact, it is not even made by the Ishwara or any jeeva. Nor has it come from any book. Nowhere in this world is there a description of the swarup of Gnan. Tattvagnan has no majhab, or you can say it is the majhab of the Avadhoots. Gnan comes only by complete comprehension.

In the anushtana of a mumukshu, a combination of Gnan and karma is essential, but the Paramatma is not connected to karma or upasana in any way. Gnan is self-established. It needs no help from karma. A vritti filled with Brahmagnan and its rasa stays in the shareer of a Brahmagnani. It rises on occasion, 'I am the Brahman'.

The importance of a manushya's karma has three drishtis:

- (1) For pleasing the Paramatma
- (2) For becoming nishkama
- (3) Because of prema for one's kartavya

The five kleshas were completely absent in Rama doing His kartavya. Had the three states of jagrit-svapna-sushupti and srishti-sthiti-pralay existed in the eternal stream of the Sacchidananda, these kleshas would also have been in Rama. There is not the slightest possibility of bandhan in Rama - He is the pratyak chaitanya, ekarasa, paripoorna, advitiya, and not subject to fragmentation. Even so, He is the beej in the form of amrita.

Rama is nitya-shuddha-buddha-Mukta. His doing tyaga of Sitaji means the Parabrahm is without shakti, He is nirguna and nirakara. This is the nishedha of vritti, the negation of Maya.

**Akhandananda Saraswati.**



## **ADHYATMA RAMAYANA**

By

**SWAMI AKHANDAND**

(1)

### **Suppliment.**

The Parabrahm Paramatma is the Sacchidanandakanda - the source of bliss that is pure existence, pure consciousness, and pure anand. The Sacchidanandakanda Brahman manifested in the form of Rama. It is that Brahman who is Rama, and also Krishna and also Shiva. The many formss of the Brahman creates a jignasa to know about the nirakara dhatu in them. There are dangling ear rings, a necklace, and bangles. A knowledgeable person says, 'they are all gold.' You ask, 'what is gold?'

There is an urge to recognize the substance of different forms. If only one form were to be decided upon - that only this form is gold, or if it was made totally nirakara - then there will be nothing to arouse jignasa.

If you want to obtain Gnan about the Parameshwara there should be many akaras in Him. Those who believe only in the nirakara do not obtain Gnan, because they accept only the nirakara form of the Parameshwara, which is beyond the reach of people. Even those who believe the Parameshwara to have only one akara accept that He is limited to that form. They become filled with the shraddha that that form alone is the Paramatma.

Actually, the one who is present in all the thousands of forms should be searched for. Thus, by the method of the Sanatana Dharma - the Vedic Dharma - the Parameshwara is described in the forms of Brahma, Vishnu, Shiva, Ganesh, Surya, Devi, Rama, Krishna, and other forms. This enables us to recognize the one in the different forms.

Therefore, the fact is that we cannot understand the nirguna, nirakara and nirvishesh vastu without first superimposing a form on it and then negating the form.

The Valmiki Ramayana describes the Sacchidananda Rama with the predominance of the Sat, the satkarmas He does, the kind of sadbhava He has, and His many sadgunas. Right at the start, Valmiki asks a question:



*Konvasmin saampratam loke` gunavaan kashcha veeryavaan.*

‘Who, at this time, is the manushya in this sansara with the maximum gunas and the greatest valor?’

The adhikari shrota and the adhikari vakta are described.

*Tapah svaadhyaayaniratam tapasvee vaagvidaam varam,  
naaradam paripaprashra vaalmeekirmunipungavam.*

‘The tapasvi (Valmiki) asked Naradji.’

The one who asked is a tapasvi and the one who answered is not only a tapasvi, he is also constantly engaged in svadhyaya and he has the capacity to explain his anubhav to others. If a person is an anubhavi, but incapable of articulating his experience, his wisdom will remain within himself. If a person is very eloquent, but has no anubhav worth talking about, what will he say?

Narad has tapasya as well as svadhyaya - is constantly introspecting and gaining deeper insights. So, he is an ideal vakta. Valmiki asked him, ‘who, at this present time is the most gunavan manushya in this world?’

Bhavabhuti has written, ‘why do all the poets praise only Shri Ramachandra? This is a great dosha of the poets - whatever we read is full of Shri Rama’s good qualities!’ The answer to this is given in the ‘Prasanna Raghav’.

*Svasookttinaam paatram raghutilakme`kam kalayataam,  
kaveenaam ko doshah? Sa tu gunaganaanaamavagunah.*

‘The poets use their skills to describe Rama’s gunas, but they are not to blame. *Sadgunaganaanaam avagunah* - it is the ava-guna of Rama that whoever you see is attracted by His gunas. He is the only form of the treasury of satkarma, sadbhava, and sadguna. If you wish to find an ideal in any area of virtue, it will be found in Rama.’

The predominance of Sat is in the Valmiki Ramayana. The predominance of the Chit is in the Yoga Vasishtha, which is also called the Maha-Ramayana. It contains descriptions of Bhagwan’s Gnan-swarup. There is another famous Ramayana, the ‘Anand Ramayana’. The ‘Adhyatma Ramayana’ is an inclusive granth because the descriptions of Bhagwan’s sadguna and sadbhava, descriptions of His Chit-swarup and Anand-swarup are all given in it. It contains Bhagwan’s Anand-leela, Chit-leela, and Sat-leela. One thing worth noting in it is



that Ravana is a shishya of the Sanat Kumars and also of Naradji. They tell him that this Rama is Bhagwan. After hearing this, Ravana decided, 'I want to die at the hands of Rama.' These Sants did not leave even Ravana an a-bhakta. He, who we see as Ravana from the outside, has the beej of bhakti in him.

When we see anybody as bad it is our own mana that is bad. Whether the person is actually bad or not is not conclusive.

Regarding the charit of Shri Ramachandra Shri Ramanujacharya has said, 'I have done shravan of the Valmiki Ramayana eighteen times from the lips of my Guruji. Each time I found a new meaning in it.' There is a commentary on the Valmiki Ramayana called 'Bhushan', which enumerates these eighteen new meanings.

So, Rama is the Param-Tattva. The Brahman described in Vedanta is sakshat Rama. Rama-Sita are the Abhinna-Tattva. Sita is not separate from Rama and Rama is not separate from Sita. Bharatji is the form of a bhakta and Shatrughnaji is the servant of Bhagwan's servant. Lakshmanji is Bhagwan Ramachandra's companion. The special factor about Hanumanji is that a Bhakta who chants the name of Rama unceasingly may or may not tell Him, but Rama reaches everywhere for His bhakta's benefit.

Now, Shri Rama is to be described. This is the 'Adhyatma Ramayana'. *Ramayana* means the house of Rama. 'Ayan' means house. 'Ramcharitamanas' means the source of Shri Rama's charit. The form of the katha emerges from the lake of the manas.

*Chalee subhaga kavita saritaa saun,  
raama bimala jasa jasa bharitaa sau.*

In the Ramcharitamanasa the poetry of the amrita of Rama's charit flows.

Where does it originate?

The Gangaji, the Saryu, the Brahmaputra and other rivers originate from the Mansarovar. In the same way this Rama-katha originates in the *maanasa* - the mana that is spiritual. The meaning given by Goswami Tulsidasji for the word 'manas' is, basically, the adhyatma. If Goswamiji has taken the maximum number of points from anywhere, it is from the 'Adhyatma Ramayana'.



The meaning of the word 'adhyatma' is that the mana is in the shareer and the roop of Shri Rama that is in the mana is what we ensconce on the throne of this granth.

'Adhyatma Ramayana' means the picture of that Rama, who is enthroned in our hriday as the antaratma, the antaryami.



## The Adhyatma Ramayana

### The Ayodhya Kanda

#### The first Sarga.

The meeting of Shri Rama and Narad.

*Shreemahaade`va uvaacha*

*E`kadaa sukhamaaseenam raamam svaantahpuraajire`,*

*sarvaabharasampannam ratnasinhasane`sthitam. 1. 1*

*Neelotpaladalashyaamam kaustubhaamukttakandharam,*

*seetayaa ratnadandade`na chaamare`naatha veejitam. 1. 2*

*Vinodayantam taamboolacharvanaadibhiraadaraat,*

*naaradoavataraddrishtumambaraadyatra raaghavah. 1. 3*

*Shuddhasfatikasankaashah sharachchandra ivaamalah,*

*atarkitamupaayaato naarado divyadarshanah. 1. 4*

*Tam drishtvaa sahasotthaaya raamah preetyaa kritaanjali,*

*nanaama shirasaa bhoomau seetayaa saha bhakttimaan. 1. 5*

*Uvaacha naaradam raamah preetyaa paramayaa yutah,*

*samsaarinaam munishre`shtha durlabham tava darshanam,*

*asmaakam vishayaasakttache`tasaam nitaraam mune`. 1. 6*

People may say that it is not easy to do Bhagwan's dhyana.

Bhagwan is everywhere, like the akash. Make Him wear ornaments in your imagination. Then they become evident to your mind's eye. Ramachandra is seated on a throne. A crown rests on His head, the Kaustubh Mani is at His throat, armbands glint on His arms, bracelets at His wrists, and a gold girdle encircles His waist. Anklets tinkle at His



feet. Just picture all these ornaments, and a form will appear in between them – a form that is all-pervading pure consciousness, the color of the akash.

If somebody insists that he should see Shri Rama first and then the ornaments, that won't happen! You have to imagine Rama's ornaments before you can picture His form.

The jeevas who are His devoted bhaktas become His ornaments. Some become bangles, but since the jeeva has no hands, Bhagwan gives His hands for the bangles to encircle. The anklets have no feet. Bhagwan says, 'the nupur are great bhaktas of Mine,' and puts His feet into the anklets. Thus, do dhyana of the ornaments that adorn Bhagwan's form, and you will be able to do dhyana of Bhagwan Shri Rama.

The bhaktas in the form of Ramachandra's ornaments are those who have attained *saameepya mukti* – there is no rebirth for them; they always stay close to Bhagwan. They are liberated jeevas who prayed to stay close to Him always. Bhagwan's ornaments are chetan; they cling to His form.

Bhagwan's throne is studded with precious gems. It forms itself. It is not created by skilful artisans, nor is it carried by four hefty men! It is Bhagwan's bhaktas who have become His simhasan! They are ready whenever He wants to sit. Bhagwan Shri Rama says, 'Oh, My bhaktas have become My simhasan, for Me to sit on, so let Me sit down.'

Bhagwan's form is the hue of a freshly bloomed blue lotus. The Kaustubh Mani never budes from its position close to the hollow of His throat. One meaning of '*kaustubh*' is - *kaustubhe`na amuktto kandharo yasya tam* – He, whose throat is never without the Kaustubh Mani.

How can the Kaustubh Mani leave Bhagwan? It is the essence of all the jeevas in creation. It is gem that is chetan; it clings to the hollow at Bhagwan's throat. It is not pierced with any hole or crack. How can



anything that is attached to Bhagwan be defective in any way? How can it be bound in any way? It is paripoorna with the raag of anurag! Anurag means prema.

The Kaustubh Mani is Laxmiji's brother. Both are nitya. At the time of the samudra-manthan, when the ocean was being churned to bring out the amrita, Laxmiji had a thought. 'I have never had a proper marriage ceremony with Him because we are the eternal couple.'

Bhagwan told Laxmiji, 'go down to the depths of the samudra and kiss the base of the Mandarachal Parvat. Wander around for a while and then come out. Make the samudra your father – he will become My father-in-law. Make the Kaustubh Mani your brother – he will become My brother-in-law.'

They are all nitya.

'Sitaji is using the *chanvara* – the fly whisk – that has precious stones studded in its handle, so that flies don't disturb Ramachandra. At times she offers Him a *taambula*, a betel-nut leaf wrapped round some condiments, or some roasted betel-nut, thinly sliced, or some cardamom seeds to chew, as a mouth freshener.

One day, when Shri Rama-Sita were sitting together Naradji descended from the akash. *Naaradoavatarad drashtumambaraadyatraraaghavah* - he suddenly appeared close to the throne on which Shri Rama-Sita sat. Naradji's form was like pure crystal. It seemed as though the full moon on the night of the lunar month of Sharad, when it is brightest, had descended from the heavens. It was a divya darshan. Shri Rama stood up with folded hands, and welcome Naradji with great prema.'

You can understand that had it not been for the Mahatmas, nobody would bother about Bhagwan! So, Bhagwan always shows great respect to Mahatmas. It is written in the Bhagwat:



*Soaham bhavadbhya upalabdhassuteerthakeertishchhandyaam  
svabaahumapi vah pratikoolavrittim. 3. 16. 6*

Bhagwan said, ‘the kirti I have is because of you, Maharaj! If even this hand of Mine were to do anything against you, I would cut it off and throw it away, because My kirti – which has the power to give Moksha to whoever does its shravan – was not with Me earlier; it is given by you, the Mahatmas.’

‘Bhagwan Shri Ramachandra stood up as soon as He saw Naradji. He folded His hands and bowed down with His head at Naradji’s feet.’

Most of you probably know what pranam means. To fold hands means, ‘I will do what you command.’ To bow the head means, ‘my buddhi will be guided by yours.’ Sashtang pranam – or dandavat pranam – is to prostrate full length. It means, ‘I dedicate my jeevan to you.’ Just as a person uses a *danda* – a staff – to give support when walking, or to hit someone with, the person who does dandavat pranam offers himself to be used as the revered person wishes.

‘Rama spoke to Naradji with great prema. “O most superior among Munis! Your darshan is extremely difficult for a sansari like Me to get, a person who has asakti for vishays, lives in a palace with His patni, enjoying a life of pleasure and comfort. And, that, too, I get your darshan at My home! No doubt this is the fruit of some great punya I have done in a previous birth. The darshan and association of a Sant is indeed rare and difficult to get. A manushya gets it only if he has done a lot of punya in his past life!”’

*Avaaptam me`poorvajanmakritapunyamahodayaih,*

*sansaarinaapi hi mune`labhyate`satsamaagamah. 1. 7*

*Atastaddarshanaade`va kritaarthoasmi muneeshvara,*

*kim kaarayam te`mayaa kaarayam broohi tatkaravaani bhoh. 1. 8*

*Atha tam naaradoopyaaha raaghavam bhaktavatsalam,*



*kim mohayasi maam raama vaakyairlokaanusaaribhih. 1. 9*  
*Sansaaryahamiti proktam satyame`tattvayaa vibho,*  
*jagataamaadibhootaa yaa saa maayaa grihinee tava. 1. 10*  
*Tvatsannikarshaajjaayante` tasyaam brahmaadayah prajaah,*  
*tvadaashrayaa sadaa bhaati maayaa yaa trigunaatmikaa. 1. 11*  
*Soote`ajasram shuklakrishnalohitaah sarvadaa prajaah,*  
*lokatryamahaage`he` grihasthastvamudaahritah. 1. 12*  
*Tvam vishnurjaanakee lakshmeeh shivastvam jaanakee shivaa,*  
*brahmaa tvam jaanakee vaanee sooryastvam jaanakee prabhaa. 1. 13*  
*Bhavaan shashaankah seetaa tu rohinee shubhalakshanaa,*  
*shukrastvame`va paulomee seetaa svaahaanalo bhavaan. 1. 14*  
*Yamastvam kaalaroopashcha seetaa samyaminee prabho,*  
*Nirritistvam jaganaatha taamasee jaanakee shubhaa. 1. 15*

Keep one thing in mind about Satsang – a Satsang that arouses dvesha is not Satsang. If any association gives rise to dvesha, disgust, revolt, moha or increased raga etc, it cannot be called Satsang. Satsang is when these doshas are reduced and removed, and methods are shown about how a manushya's mana can become free of these doshas.

Somebody may say, 'that man is a scoundrel.' A Mahatma's response will be, 'focus on improving your own mana. Let that man do what he wants. You have not been given the task of removing his doshas; your task is to make your mana pavitra.'

“The purpose of Satsang is that a person who listens to a Mahatma becomes pavitra,” said Ramachandra. “Nobody who hasn't done a lot of punya in his past jeevan can meet a Mahatma. I am fulfilled by



getting your darshan, Naradji. Please command Me – how can I serve you?”

Naradji knows the vatsalya Bhagwan has for His bhaktas. He said, “Rama! Why are You deluding me by talking like an ordinary manushya? You say that You are a sansari; that You have got my darshan because of punya You did in the past!

What You say is totally appropriate in a way; the Maha-Maya who is the mother of this whole sansara is Your patni, and therefore, You have become a sansari! Who else can be a sansari like You? It is because of Your proximity that Brahma and Your other sons are born. Maya glimmers with her three gunas with Your ashray, and creates the Sattvaguni, Rajoguni, and Tamoguni beings. All the *bakaree* (female goats) are born! The Vedas have called them ‘bakari’.”

*Ajaame`kaam      lohitashuklakrishnaam      bahveeh      prajaah  
srijaanaanaam namaamah.*

There is a kind of speckled goat that has black, red and white patches. Black signifies Tamoguna, red signifies Rajoguna, and white signifies Sattvaguna. Maya is an *ajaa* – which means a female goat; and a goat, a *bakaraa*, is called aja – which means the unborn Paramatma, is attached to Maya.

“The ajaa created this srishti with a relationship with You. The three lokas are Your huge mansion, and therefore, You are a sansari.”

Naradji paused for a moment. Then, he continued. “You are Brahma and Janaki is Vani (Saraswati). You are the Surya and Janaki is light. You are Chandrama and Janaki is Rohini. You are Indra and Janaki is Paulomi – Shachi. You are Agni and Janaki is Svaha. You are the form of Yama and Janaki is Tamasi – related to darkness.”

That means, everything in this creation that is Sattvaguni, Rajoguni, or Tamoguni, is the swarup of Sita-Rama. Don’t let anything have a negative effect on you. See what Bhagwan’s leela is doing.



*Yachcha kinchit kvachid vastu sadasad vaaakhilaatmike`  
tasya sarvasya yaa shakttih saa tvam kim stooyase` mayaa.*

Where is that drishti of Hanumanji –

*Jaake` bala lavale`sa te`n jite`hu charaachara jhaari,  
taaso doota mein jaakari hari aane`hu priya naari.*

*(Ramcharitmanas, Sunder Kanda, doha 21)*

Hanumanji sees Bhagwan in all. He told Ravana, ‘I am the *doota* (emissary) of the one who has given you your strength.’

As long as you see anybody as an a-bhakta, or a-Bhagwan, your drishti is incomplete. A bhakta sees everybody as Bhagwan’s bhakta, or as Bhagwan Himself! In the drishti of a bhakta, nobody is an abhakta, because a bhakta’s hriday is filled with Bhagwan’s bhakti.

*Raama tvame`va varuno bhaargavee jaanakee shubhaa,  
vaayustvam raama seeetaa tu sadaagatiriteeritaa. 1. 16*

*Kube`rastvam raama seetaa sarvasampatprakeertitaa,  
rudraanee jaanakee proktaa rudrastvam lokanaashakrit. 1. 17*

‘Naradji told Shri Ramachandra, “Rama! You are Varun and Janaki is Bhargavi. You are Vayu and Janaki is gati. You are Kuber and Sita is wealth. You are Rudra and Janaki is Rudrani.”

Thus, Narad explained the swarup of Sita-Rama.’

*Loke`streevaachakam yaavattatsarvam jaanakee shubhaa,  
putraamavachakam yaavattatsarvam tvam hi raaghava. 1. 18*

*Tasmaallokatraye`de`va yuvaabhyaam naasti kinchana. 1. 19*

*Tvadaabhaasoditaagnaanaamaavyaakritamiteeryate`  
tasmaanmahaanstatah sootram lingam sarvaatmakam tatah. 1. 20*



Ahankaaraashcha buddhishcha panchapraane`ndriyaani cha,  
lingamityuchyate` praagnairjanmamrityusukhaadimat. 1. 21  
Sa e`va jeevasangnashcha loke` bhaati jaganmayah,  
avaachyaanaadyavidyaiva kaaranopaadhiruchyate`. 1. 22  
Sthoolam sookshmam kaaranaakhyamupaadhikritayam chite`h,  
e`tairvishishto jeevah syaadviyuktah parameshvarah. 1. 23  
Jaagritsvapnasushuptyaa samsritiryaa pravartate`,  
tasyaa vilakshanah saakshee chinmaatrastvam raghuttama. 1. 24  
Tvatta e`va jagajjaatam tvayi sarvam pratishthitam,  
tvayye`va leeyate` kritsnam tasmaattvam sarvakaaranam. 1. 25  
Rajjaavahimivaatmaanam jeevam gnaatvaa bhayam bhavet`,  
paraatmaahamiti gnaatvaa bhayadukhairvimuchyate`. 1. 26  
Chinmaatrajyotishaa sarvaah sarvade`he`shu buddhayah,  
tvayaa yasmaatprashyante` sarvasyaatmaa tato bhavaan. 1. 27  
Agnanaannyasyate` sarvam tvayi rajjau bhujangavat,  
tvajgnaanaalleeyate` sarvam tasmaajgnaanam sadaabhyase`t. 1. 28  
Tvatpaadabhaktiyukttanaam vighnaanam bhavati kramaat,  
tasmaattvadbhaktiyukttaa ye` mukttibhaajasta e`va hi. 1. 29  
Aham tvadbhakttaanaam tadbhabhakttaanaam cha kinkarah,  
ato maamanugrihneeshva mohayasva na maam prabho. 1. 30  
Tvannaabhikamalotpanno brahmaa me` janakah prabho,  
atastvaaham pautroasmi bhakttam maam paahi raaghava. 1. 31  
Ityuktvaa bahusho natvaa svaanandaashrupariplutah,  
uvaacha vachanam raama brahmanaa noditosmyaham. 1. 32



*Raavanasya vadhaarthaaya jaatoasi raghusattama,*  
*idaaneem raajyarakshaartham pitaa tvaamabhishe`kshyati. 1. 33*  
*Yadi raajyaabhisamsamsaktto raavanam na hanishyasi,*  
*pratignaa te`kritaa raama bhoobhaaraharanaaya vai. 1. 34*  
*Tatsatyam kuru raaje`ndra satyasamghastvame`va hi,*  
*shrutvaitadgaditam raamo naaradam praaha sasmitam. 1. 35*  
*Shrunu naarada me`kinchidvidyate`aviditam kvachit,*  
*pratignaatam cha yatpoorvam karishye`tatra sanshayah. 1. 36*  
*Kintu kaalaanurodhe`na tattatpraarabdhasankshayaat,*  
*harishye`sarvabhoobhaaram krame`naasuramandalam. 1. 37.*  
*Ravanasya vinaashartham shvo gantaa dandakaananam,*  
*chaturdasha samaastatra hyushitvaa munive`shadhrik. 1. 38*  
*Seetaamishe`na tam dushtam sakulam naashayaamyaham,*  
*e`vam raame`pratignaaste`naaradah pramumoda ha. 3. 39*  
*Pradakshinatrayam kritvaa dadavatpranipatya tam,*  
*anugnaatashcha raame`na yayau de`vagatim munih. 1. 40*  
*Samvaadam pathati shrinoti samsmare`dvaa yo nityam*  
*munivararaamayoh sa bhaktyaa,*  
*sampraapnotyamarasudurlabham vimoksham kaivalyam*  
*viratipurahsaram krame`na. 1. 41*

The purpose of the 'Adhyatma Ramayana' is not to describe the charitra of its persona; its actual purpose is to give the upadesha of adhyatma. The characters are mentioned briefly; at times only the names are given. Therefore, all feminine words are shubha Janaki and masculine words are Shri Rama.



The Vedas say:

*Tvam stree tvam pumaanasi tvam kumara uta vaa kumaaree, jaato bhavasi vishvato mukhah.*

You are the stree, You are the purush, You are the youth and You are the maiden. It is You who manifest in all forms.

*Jeerno dande`na vanchasi* – it is You who walks like an old man with a stick, cheating people by pretending to be old. It is absolutely You!

Thus, there is nobody in this world except Sita-Rama.

‘The agnan that has arisen by Your false appearance is said to be *avyaakrita* – it cannot be defined. It is because of this aabhasa of Yours that first the Mahat-Tattva, then the subtle substance called the *lingaatmaka sootra*, then Hiranyagarbha, then ahankara, buddhi, the pancha tanmatra etc all manifest; and You allow Yourself to be called a jeeva, and wander on this prithivi. There is not any jeeva – neither stree nor purush – it is Rama!

It is Rama who is called a jeeva, and moves around in this world.

*Matavaadin son araja yahee hai,*

*apane`-apane` ishta de`vako vyaapaka maanata haun ki naahin,*

*jau tuma vyaapaka naahina maanata jeeva dasa tahan aayi rahee.*

(The question is, do you believe your Ishtadev to be vyapak or not? If you don’t believe He is all-pervading, then He is only a jeeva!)

This was written by a famous Sant of Kashi called Kashtajihva Swami. His opinion was that the Ishtadev is all-pervading. He is in all beings. It is He who is seen in the forms of this jagat.

If that is the case, why is this jagat perceived?

Avidya is anadi – it has no beginning. It is anirvachanya – it cannot be defined as real or false. It is the cause of the jagat being superimposed on the substratum, the Brahman. When we look through this avidya



the world seems to be different. If we let go of avidya and look at the prapanch – meaning, the world made of the pancha bhoota – nothing else exists, but the Brahman!

The three upadhis of the chetan are the sthoola, sookshma and karana shareers, and that which is separate from them is called a jeeva. Let go of the upadhis and see the Tattva. It is like a dancer coming on the stage dressed up as a woman or an animal. You know that the dancer is a man.

*Yathaa ane`kana roopa dhari nritya karai nata koyu,  
soyi soyi bhaava de`khaavana aapu hoyi na soya.*

A dancer depicts a variety of forms, but is not actually any of them.

Separate the actual from the upadhi and see.

Put everything that is perceived by the indriyas into the suspense account and see – it is the Parameshwara! The sansara of the three states of jagrit, swapna and sushupti goes on, but its sakshi is separate from the three states of the jeeva. The sakshi is *chinmaatra* – the Atma is pure consciousness. When you say *vilakshana* – separate or different – you realize that the jagat is something else and the Parameshwara is something else. It is stated that the Parameshwara is the karana; the purpose of this statement is to dispel the feeling that they are separate.

The statement, ‘This jagat is created by You,’ raises a doubt, that Bhagwan created this world the way a potter creates a pot. This is what the Muslims, Christians and others believe.

The fact is, yes, the world has been created by You. Furthermore, it also exists in You. It is not that the pot was taken to the market and the potter stayed at home; it is not that this jagat was sent off to some other bazaar; this jagat is within You!



And, what happens when the pot is broken? Clay remains clay and mingles into the clay of the earth. That means, the chetan Parameshwara is the matter of which the world is made, as well as its maker. These three points must be kept in mind always.

Then?

The Parameshwara supports everything in the form of the akash. He is the one who creates everything, and He is also the matter of which everything is created. Eventually, everything merges into Him. Therefore, all the causes of this jagat are the swarup of the Paramatma.

A person feels scared when he mistakes a coiled rope for a snake. In the same way, when a person believes himself to be a jeeva – and looks at the upadhi instead of looking at the Paramatma – he feels afraid. When he gets the Gnan that the Paramatma is not separate from his Atma, he no longer feels afraid.

The Atma and the Paramatma are of the same group. As soon as a manushya realizes this all dukha and fear are removed, and only the light of pure consciousness remains. There is only one akhand chinmatra, like the akash. When people perceive separate shareers with separate buddhis it is due to their own agnan.

It is You who projects them as separate. The fact is that it is You, the Atma, in the form of the Atma of all. Separate the crackle of the separate 'I', 'I', 'I' as the Atma in all, but the meaning of all the 'I's is that the Paramatma is one.

*De`heede`havibhaagoayam avive`kakritah puraa.* The departments of the *de`ha*, meaning the shareer, and the *de`hee*, meaning the owner of the shareer, are limited to the state of avivek. When a manushya gets vivek he uses discrimination, and understands that they are separate. He realizes that only the Paramatma exists; there are no division of jada and chetan.



If a person does not understand that what he sees is a rope, he mistakes it for a snake. When he does not understand You, he thinks You are a part of the jagat. As soon as he finds out that what he believed to be a snake is actually a coiled rope, the snake disappears – *tasmaajgnaanam sadaabhyase`t* – therefore, you should hold on to the Gnan.

How is Gnan obtained?

*Tvadpaadabhaktiyukttanaam vignaanam bavati kramaat* – a bhakta of Bhagwan's charanamrita gains this Gnan gradually. Thus, a person who is attached to a bhakta of Bhagwan is worthy of Mukti, and he also understands this gradually. It is not that Mukti comes from somewhere, but is not available now. The meaning of the example of the coiled rope and snake is that there never was a snake that disappeared as soon as the rope was seen. That, which is obtained by Gnan, is already there.

'Naradji said, "I am the *kinkara* – servant – of those who are Your servants."

A kinkar is a servitor who is ready to do the lowliest kind of work for his master – '*kim kutsitamapi karoti* – what seva can I do?' Kinkar does not mean a servant who asks, 'what should I do?' A person who is eager to do any kind of service, be it the lowliest, is called a kinkar. This point is given great importance in the Vaishnava Sampradaya.

There is one shloka written by Acharyaji. The purport of this shloka is: there was a Vaishnava. The bhakta of his bhakta's bhakta's bhakta – the eighteenth in serial order – was a dhobi who piled the dirty clothes on to his donkey and took them to the river for washing. 'May I become a worm in the urine of the donkey of that dhobi. He Bhagwan! Do this kripa on me!' prayed the Vaishnava.

This seems comical to us, but just think of the feeling behind the bhakta who wants to be connect even so remotely.



*‘Ahamtvadbhakttaanaam tadbhakttaanaam* – the bhakta of Your bhakta’s bhakta.’ Here the bhaktas are just three in serial order.

“He Prabhu! Do kripa on me that I become the kinkar of the bhakta of Your bhakta’s bhakta. Please don’t let me become immersed in moha,” said Naradji. My father, Brahma, was born from Your lotus-like naval, so I am Your grandson. This is one relationship we have. I am also Your bhakta. So, please protect me!”

Tears flowed from Naradji’s eyes as he spoke. “I have come to You at the command of my father, Brahmaji. I will quote him: He Ramachandra, the most superior of the dynasty of Raghu! The purpose of Your birth is to kill Ravana. Your father, Dashrath, will anoint You on the throne as the Raja of Ayodhya. You will get engrossed in Your new duties. You won’t kill Ravana. You have vowed to remove the burden of the Prithivi. Please be true to Your word, because You are Satya-sandha – associated with Satya.”

Bhagwan Rama smiled when Naradji finished talking. He said, “Narad, I understand everything. I am fully aware of all you have told Me. Nothing is unknown to Me. I will fulfill My vow; there is no doubt about that. However, everything will be done when the time is right. Ravana and the other Rakshasas have done tapasya and procured great shakti. When their prarabdha is used up, little by little, I will kill them. For this purpose I will go to the Dandak aranya tomorrow. I will stay in the garb of a Muni for fourteen years. I will make Sita My excuse for killing Ravana and his whole clan.”

There is an amazing point in this. Bhagwan gives salvation to Ravana even by going to the extent of allowing him to abduct Sitaji! Bhagwan just wants an excuse to do the uddhar of His bhaktas!

It is not that Ajamil sat with a mala in his hand doing one lakh japa of ‘Hare Rama, Hare Rama’. Ajamil called out to his son whose name was Narayana. Bhagwan used this as an excuse to give him salvation. In the same way, He used an excuse to kill Ravana and other paapis, and give



them Mukti. Bhagwan does not need any reason to do kripa. He is *akaarana karuna varunaalaya* - an ocean of compassion without reason or cause!

‘Bhagwan Ramachandra said, “I will destroy all that weighs Prithivi down. I will kill Ravana and his Asuras using the excuse of Sita’s abduction.”

Naradji’s eyes filled with tears of anand when he heard Bhagwan Rama’s words. He did Rama’s pradakshina three times, did dandavat pranam, and departed after taking leave of Ramachandra.

Any person who thinks about, or describes, this conversation between Narad and Rama gets Moksha-Kaivalya, which even Devtas cannot obtain easily.’

Somebody may ask, ‘can a person get Moksha just like that?’

No. There is a rule in this – *kaivalyam viratipurah saram krame`na* – first, there is a vairagya from this sansara of name and form. The antahkarana becomes shuddha. A vritti for Gnan arises in the shuddha antahkarana, and agnan is removed after that. The removal of agnan is Mukti. The person realizes that the Atma is the only Satya.

Mukti is not like petty cash that can be picked up and given to anyone. There is a method for removing the obstacles to Mukti that are there in the antahkarana. Mukti is attained when these obstacles are removed by the use of the methods given.



## Ayodhya Kanda

### The Second Sarga

Preparations for the Rajyabhishek

*Shreemahaade`va uvaacha.*

*Atha raajaa dashrathah kadaachidrahasi sthitah,*

*vasishtham svakulaachaaryamaahooye`damabhaashata. 2. 1*

*Bhagavaan raamamakhilalaah prashansanti muhurmuuh,*

*pauraashcha nigamaa vriddhaa mantrinashcha vishe`shatah. 2. 2*

*Tatah sarvagunope`tam raamam raajeevalochanam,*

*jye`shtham raajye`abhishe`kshyaami vriddhoaham munipungava. 2.  
3*

*Bharato maatulam drashtum gatah shatrughnasamyutah,*

*ahishe`kshye`shva e`vaashu bhavanstachchaanumodataam.2. 4*

*Sambhaaraah sambhrayantaam cha gachchha mantraya raaghavam,*

*uchchhreeyantaam pataakaashcha naanaavarnaah samantatah. 2. 5*

*Toranaani vichitraani svarnamukttaamayaani vai,*

*aahooya mantrinam raajaa sumantram mantrisattamam. 2. 6*

*Aagnaapayati yadyattvaam munistattatsamaanaya,*

*yauvaraajye`abhishe`kshyaami shvobhoote`raghunandanam. 2. 7*

*Tathe`ti harshaatsa munim kim karomeetyabhaashata,*

*tamuvaacha mahaate`jaa vasishtho gnaaninaam varah. 2. 8*

*Shvah prabhaate`madhyakakshe`kanyakaah svarnabhooshitaah,*

*tishthantu shodasha gajah svarnaratnaadibhooshitah. 2. 9*

*Chaturdantah samaayaatu airaavatakulodbhavah,*



naanaateerthodakaih poornaah svarnakumbhaah sahasrashah. 2. 10  
Sthaapyantaam navavaiyaaghracharmaani treeni chaanaya,  
shve`tachchhatram ratnadandam mukttaamaniviraajitam. 2. 11  
Divyamaalyaani vastraani divyaanyaabharanaani cha,  
munayah satkritaastatra tishthantu kushapaanayah. 2. 12  
Nartakyo vaaramukhyaashcha gaayakaa ve`nukaastathaa,  
naanaavaaditrakushalaa vaadyantu nripaangane`. 2. 13  
Hastyashvarathapaadaataa bahisthishthantu saayudhaah,  
nagare`yaani nishthanti de`vataayatanaani cha. 2. 14  
Te`shu pravartataam poojaa naanaabalibhiraadrita,  
raajaanah sheeghramaayaantu naanopaayanapaanayah. 2. 15  
Ityaadishya munih shreemaan sumantram nripamantrinam,  
svayam jagaama bhavanam raaghavasyaatishobhanam. 2. 16  
Rathamaaruhyah bhagavaanvasishthto munisattamah,  
treeni kakshaanyatikramya rathaatkshitimavaatarat. 2. 17  
Antah pravishya bhavanam svaachaaryatvaadavaaritam,  
gurumaagatamaagnaaya raamastoornam kritaanjalih. 2. 18  
Pratyugdmya namaskritya dandavat bhakttisamyutah,  
svarnapaatre`na paaneeyamaaninaayaashu jaanakee. 2. 19  
Ratnaasane`samaave`shya paadau prakshaalyabhakttitah,  
tadapah shirasaa dritvaa seetayaa saha raaghavah. 2. 20  
Dhanyoasmeetyabraveedraamastava paadaambudhaaranaat,  
shreeraame`naivamukttastu prahasanmunirabraveet. 2. 21  
Tvatpaadasalilam dritvaa dhanyoabhoodgirijaapatih,



*brahmaapi matpitaa te`hi paadateerthahataashubhah. 2. 22*  
*Idaaneem bhaashase`yattvam lokaanaamupade`shakrit,*  
*jaanaami tvaam paraatmaanam lakshmyaa sanjaatameeshvaram. 2.*  
*23*  
*De`vakaaryarthasiddhayartham bhaktaanaam bhakttisiddhaye`,*  
*raavanaasya vadhaarthaaya jaatam jaanaami raaghava. 2. 24*  
*Tathaapi de`vakaaryartham guhyam nodghatyaamahyam,*  
*yathaa tvam maayayaa sarvam karoshi raghunandana. 2. 25*  
*Tathaivaanuvidhaasye`aham shishyastvam gururapyaham,*  
*gururguroonaam tvam de`va pitrinaam tvam pitaamahah. . 26*  
*Antaryaamee jagadyaatraavaahakastvamagocharah,*  
*shuddhasattvamayam de`ham dritvaa svaadheenasambhavam. 2. 27*  
*Manushya iva loke`asmin bhaasi tvam yogamaayayaa,*  
*paurohityamaham jaane`vigarhya dooshyajeevanam. 2. 28*  
*Ikshavaakoonaam kule`raamah paramaatmaa janishyate`,*  
*iti gnaatam mayaa poorvam brahmanaa kathitam puraa. 2. 29*  
*Tatoahamaashayaa raama tava sambandhakaankshayaa,*  
*akaarsham garhitamapi tavaachaaryatvasiddhaye`. 2. 30*  
*Tato manoratho me`adya falito raghunandana,*  
*tvadadheena mahaamaayaa sarvalokaikamohinee. 2. 31*  
*Maam yathaa mohaye`nnaiva tathaa kuru raghoodvaha,*  
*gurunishkritikaamastvam yadi de`hye`tade`va me`. 2. 32*  
*Prasangaatsarvamapyukttam na vaachyam kutrachinmayaa,*  
*raagnaa dasharathe`naaham pre`shitoasmi raghoodvaha. 2. 33*



*Tvaamaamantrayitum raajye`shvoabhishe`kshyati raaghavaa,  
adya tvam seetayaa saardhamupavaasam yathaavidhi. 2. 34*  
*Kritvaa shuchirbhoomishaayee bhava raama jite`ndriyah,  
gachchhaami raajaasaannidhyam tvam tu praatargamishyasih. 2. 35*  
*Ityuktvaa rathamaaruhya yayau raajagururdrutam,  
raamoapi lakshmanam drishtvaa prahasannidamabraveet. 2. 36*  
*Saumitre`yauvaraajye`me`shvoabhishe`ko bhavishyati,  
nimittamaatrane`vaaham kartaa bhoktaa tvame`va hi. 2. 37*  
*Mama tvam hi bahihpraana naatra kaaryaa vichaaranaa,  
tato vasishthe`na yathaa bhaashitam tattathaakarot. 2. 38*  
*Vasishthoapi nripam gatvaa kritam sarvam nyave`dayat,  
vasishthasya puro raagnaa hyakttam raamaabhishe`chanam. 2. 39*  
*Yadaa tadaiva nagare`shrutvaa kashchitpumaan jagau,  
kausalyaayai raamamaatre`sumitraayai tathaiva cha. 2. 40*  
*Shrutvaa te`harshasampoorne`dadatuharimuttamam,  
tasmai tatah preetamanaat kausalyaa putravatsalaa. 2. 41*  
*Lakshmeem paryacharadde`veem raamasyaarthaprasiddhaye`,  
satyavaadee dasharathah karotye`va pratishrutam. 2. 42*  
*Kaike`yeevashagah kintu kaamukah kim karishyati,  
iti vyaakulachittaa saa durgaam de`veemapoojayat. 2. 43*  
*E`tasminnantare`de`vaa de`veem vaaneemachodayan,  
gachchha de`vi bhuvo lokamayodhyaayaam prayatnatah. 2. 44*  
*Raamaabhishe`kavighnaartham yatasva brahmavaakyatah,  
mantharaam pravishasvaadau kaike`yeem cha tatah param. 2. 45*



*Tato vighne` samutpanne` punare`hi divam shubhe`,  
tathe`tyuktvaa tathaa chakre` pravive`shaatha mantharaam. 2. 46*

*Saapi kubjaa trivakraa tu praasaadaagramathaaruhat,  
nagaram parito drishtvaa sarvatah samalankritam. 2. 47*

*Naanaatoranasambaadham pataakaabhiralankritam,  
sarvotsavasamaayukttam vismitaa punaraagamat. 2. 48*

*Dhaatreem paprachchha maatah kim nagaram samalankritam,  
naanotsavasamaayukttaa kausalyaa chaatiharshitaa. 2. 49*

*Dadaati vipramukhye`bhyo vastraani vividhaani cha,  
taamuvaacha tadaa dhaatree raamachandraabhishe`chanam. 2. 50*

*Shvo bhavishyati te`naadya sarvatoalankritam puram,  
tatshrutvaa tvaritam gatvaa kaike`yeem vaakyamabraveet. 2. 51*

*Paryankasthaam vishaalaaksheeme`kaante` paryavasthitaam,  
kim she`she`durbhage` moodhe` mahadbhayamupasthim. 2. 52*

*Na jaaneeshe`atisaundrayanaaninee mattagaaminee. 2. 53*

*Raamasyaanugrahaadraagnah shvaabhishe`ko bhavishyati,  
tachchhrutvaa sahasotthaaya kaike`yee priyavaadinee. 2. 54*

*Tasyai divyam dadau svarnanoopuram ratnabhooshitam,  
harshasthaane` kimiti me` kathyate` bhayamaagatam. 2. 55*

*Bharataadadhiko raamah priyakrinme` priyamvadah,  
kausalyaam maam samam pashyan sadaa shushrooshate` hi maam.  
2. 56*

*Raamaadbhayam kimaapannam tava moodhe` vadasva me`,  
tachchhrutvaa vishasaadaatha kubjaakaanavairinee. 2. 57*



*Shrunu madvachanam de`vi yathartham te` mahadbhayam,  
tvaam toshayan sadaa raajaa priyavaakyaani bhaashate`. 2. 58*

*Kaamukoatathyavaadee cha tvaam vaachaa paritoshayan,  
kaaryam karoti tasya vai raamamaatuh supushkalam. 2. 59*

*Manasye`tannidhaayaiya pre`shayaamaasa te` sutam,  
bharatam maatulakule` pre`shayaamaasa saanujam. 2. 60*

*Sumitraayaah sameecheenam bhavishyati na sanshayah,  
lakshmano raamamanve`ti raajyam soanubhavishyati. 2. 61*

*Bharato raaghavasyaagre` kinkaro vaa bhavishyati,  
vivaasyate` vaa nagaraatpraanairvaa haapyate`achiraat. 2. 62*

*Tvam tu daaseeva kausalyaam nityam paricharishyasi,  
tatoapi maranam shre`yo yatsapatnyaah paraabhavah. 2. 63*

*Atah sheeghram yatasvaadya bharatasyaabhishe`ahane`,  
raamasya vanavaasaartham varshaani nava pancha cha. 2. 64*

*Tato roodhoabhaye` putrastava raagni bhavishyati,  
upaayam te` pravakshyaami poorvame`va sunishchitam. 2. 65*

*Puraa de`vaasure` yuddhe` raajaa dasharathah svayam,  
indre`na yaachito dhanvee sahaayaartham mahaarathah. 2. 66*

*Jagaama se`nayaa saardham tvayaa saha shubhaabane`,  
yuddham prakurvatastasya raakshasaih saha dhanvinah. 2. 67*

*Tadaakshakeelo nyapatachchinnastasya na ve`da sah,  
tvam tu hastam samaave`shya keelarandhre`atidhairytah. 2. 68*

*Sthitavatyasitaapaangi patipraanapareepsayaa,  
tato hatvaasuraansarvaan dadarsha tvaamarindamah. 2. 69*



Aashcharyam paramam le`bhe`tvaamaalingya mudaanvitah,  
vrineeshva yatte`manasi vaanchchhitam varadosmyadam. 2. 70  
Varadvayam vrineeshva tvame`vam raajaavadatsvayam,  
tvayoktto varado raajanyadi dattam varadvayam. 2. 71  
Tvayye`va tishthatu chiram nyaasabhootam mamaanagha,  
yadaa me`avasaro bhooyaattadaa de`hi varadvayam. 2. 72  
Tathe`tyuktvaa svayam raajaa mandiram vraja suvrate`,  
tvattah shrutam mayaa poorvamidaaneem smritimaagatam. 2. 73  
Atah sheeghram pravishyaadya krodhaagaaram rushaanvitaa,  
vimuchya sarvaabharanam sarvato vinikeerya cha,  
bhoomaave`va shayaanaa tvam tooshneemaatishtha bhaamini.2. 74  
Yaavatsatyam pratignaaya raajaabheeshtam karoti te`,  
shrutuvaa trivakrayokttam tattadaa ke`kayanandinee. 2. 75  
Tatthyame`vaakhilam me`ne` duhsangaahitavibhramaa,  
taamaaha kaike`yee dushtaa kutaste` buddhireedrishee. 2. 76  
E`vam tvaam buddhisampannam na jaane` vakrasundari,  
bharato yadi raajaa me` bhavishyati sutah priyah. 2. 77  
Graamaan shatam pradaasyaami mama tvam praanavallabhaa,  
ityuktvaa kopabhavanam pravishya sahasaa rushaa. 2. 78  
Vimuchya sarvaabharanam parikeerya samantatah,  
bhoomau shayaanaa malinaa malinaambaradhaarinee. 2. 79  
Provaacha shrunu me` kubje` yaavadraamo vanam vraje`t,  
praanaanstyakshye`atha vaa vakre` shayishye` taavade`va hi. 2. 80  
Nishchayam kuru kalyaani kalyaanam te` bhavishyati,



*ityuktvaa prayayau kubjaa graham saapi tathaakarot. 2. 81*

‘One day, Raja Dashrath asked Vasishthaji to come and meet him privately. He said, “Bhagavan, all the people praise Rama repeatedly.”’

In the Valmiki Ramayana the last two chapters before the Ayodhya Kanda contain matter that is worth writing in golden letters and proclaiming in every home. The first of these describes Ramachandra’s gunas. There is a long list of His virtues and good qualities. The second of these describe what the elders of the City, the Municipal Counsellors, Ministers, and respected citizens say about Rama. They state emphatically that Rama alone is the most suited to be the Raja. Apart from being the eldest, He is also the most superior among Dashrath’s sons.

‘Dashrath said, “I have grown old. I want Rama to be crowned as the Raja. Bharat has gone to his Mama’s house. I want that Rama’s abhishek should be done tomorrow itself.”’

According to the Valimiki Ramayana, the indication in this is that Rama’s abhishek should be done while Bharat and Shatrughna are away.

It is said that Kaikeyi’s father, Ashwapati, had made a condition when he gave permission for Dashrath to marry Kaikeyi. The condition was that Kaikeyi’s son would be the Raja after Dashrath.

Raja Dashrath had immense prema for Rama. Furthermore, Rama was his eldest son, so it was appropriate that Kausalya’s son be crowned as the next Raja. It was in Dashrath’s mind that Rama should become the Raja before anybody from Kaikeyi’s family objected on the grounds of the promise he had made to Kaikeyi’s father, about her son being crowned the King after him.

Another factor was the varadaan Dashrath had given Kaikeyi just after the battle between the Devtas and the Asuras. Dashrath had faught in support of the Devtas and they had won the battle. During the battle,



a wheel of Dashrath's chariot nearly came off because the nail by which it was supported broke. Kaikeyi put her finger in place of the nail. This saved Dashrath's life and the battle was won. Dashrath did not even know of it until later. When he came to know of it he was overwhelmed by Kaikeyi's courage and love for him. He told Kaikeyi to ask for a varadaan.

Kaikeyi certainly wanted a varadaan, but she did not speak until Dashrath told her repeatedly to ask for anything she wanted from him. Then she said, 'if you want to give me a varadaan, give me two varadaans. I don't need anything at present, but I will ask for what I need when the time comes.'

'Manthara reminded Kaikeyi of the two varadaan Dashrath had promised her'

This became Dashrath's *neecha* – meaning, lowly – sharanagati because he said he would do whatever Kaiyeyi asked. It became Kaikeyi's lowly sharanagati when she took advice from Manthara. Taking the refuge of a lowly person is always harmful. Sharanagati should be that of a more elevated person, not of a person whose thinking is lowly. The fact is that when you associate with people whose mentality is lowly, your mana becomes sullied. You should do Satsang with people whose spiritual level is higher than yours.

Dashrathji's mana was filled with prema for Rama. He felt that breaking his promise to Ashwapati was less important than Rama being crowned as the Raja. He wanted to make it publicly known that Rama's abhishek would be done the following morning.

'Raja Dashrath told Guru Vasishtha, "I want your approval for getting Rama's abhishek done tomorrow. Let all the preparations for this be done."

Dashrath gave Vasishtha no scope to give his opinion. He began to give the orders for collecting everything that would be required, and for



the city to be decorated with festoons and flags. He called his trusted Minister Sumantra and said, “please obey every command given by Guruji implicitly. I want Ramachandra’s abhishek to be done tomorrow.”

Sumantra asked Vasishthaji about the arrangements he should make. Vasishthaji said, “richly ornamented maidens should stand in the middle chamber. Outside, there should be elephants with four tusks. Vessels of water from the different Tirthas should be kept ready for the abhishek. A tiger skin, an ornamental umbrella with a gem-studded handle, beautiful garlands, beautiful garments and beautiful ornaments should be kept ready. A group of Munis – who are ascetics – should stand with bunches of kusha grass in their hands to give blessings. Dancers, musicians, vocalists, flautists, elephants, horses, and foot soldiers should all come out after the abhishek and do puja in the Mandirs within the city walls and outside the city walls. The Rajas of our neighbouring Kingdoms should be invited to attend the abhishek bringing their tributes. “

After explaining everything in detail to Sumantra, Vasishtha went to Ramachandra’s residence. His chariot crossed over the three gateways and then he descended and went into the palace. When Ramachandra heard that His Gurudev has come, He went forth quickly to welcome His Guru. He did dandavat pranam. Janakiji came, carrying a gold vessel for washing the feet of the Guru. They made Guruji sit on a throne studded with precious stones and washed his feet with great prema and reverence. Sita-Rama sprinkled the water with which they washed Guruji’s feet on their heads.

Ramachandra told Vasishtha, “I am blessed to sprinkle your charanamrita on My head.”

Vasishthaji smiled. “The main purpose of Dharma is to weaken vasana and ahankara,” he said. “If a person adheres to Dharma in his behaviour, and the result is increased ahankara for having done a



great Yagna or something, Dharma goes onto the wrong track. Vasana is increased because of the expectation of some worldly fruit in return. Vasana and ahankara divert the direction of Dharma. Therefore, all the actions given in the Dharma Shastra are meant to reduce ahankara and vasana.”

Don't think that when you do seva, it is to reduce the ahankara or vasana of the person whose seva you do. Don't think that he has a vasana in him to get his feet washed and that he feels pleased when you do so. There was a doctor in Kanpur who threw away the water after washing my feet. Then he washed my feet again with water that had been boiled, and sprinkled that water on his head. When I drank Gangajal, he would tell me, 'Maharaj, you are drinking poison! Please boil and strain the Gangajal before drinking it.' Sometimes Maji – the matriarch of the J.K. family – gave me a laddoo to eat. The doctor would say, 'your bhaktas are making you eat harmful things.'

'Ramachandra said, "Gurudev, I am blessed to get your charanamrita."

Vasishthaji smiled. "Shankarji was dhanya – and so was my father Brahma – to get Your charanamrita, Rama! All that was inauspicious for them died when they got the water with which Your feet were washed. You are telling me this to give upadesha and teach people. I know that You are the sakshat Paramatma and have manifested, along with Laxmi, on this earth as a manushya, in order to kill Ravana. You have kept this a secret in order to carry out the promise You made to the Devtas.”

*Sarvam sampadtapte` bhadre` de`vaguhyam susamvritam.*

The more secret matters concerning the Devtas are kept, the greater their success. If you ever have any miraculous experience – like the darshan of a Devta, or some prasada, some siddhi comes to you – it will remain if you don't talk about it to anybody. It will leave you if you talk about it.



The Bhagwat says, '*yogaantaraa yaanmaune`na`*'.

How can a person overcome the obstacles that arise when a person practices Yoga?

The answer is, 'by mauna; by not talking about it.'

That means, if you talk about your spiritual progress, obstacles will arise and block your progress. People will surround you and take advantage of your siddhis. That is why the secret matters concerning Devtas should not be spoken of. Mahatmas check to see whether a person who knows of their siddhi has the capacity to keep this knowledge to himself.

'Vasishthaji said, "I am not exposing the secret that everything You do is done by Maya. I will do whatever You want. You are the shishya and I am the Guru, but the fact is, You are the Guru of all Gurus! You are the originator of all the ancestors. You are the antaryami and also a traveller of this jagat. Nobody can see You, but it is You who does everything. Your shareer is shuddha sattvamaya – it is pure existence; not created by past karmas. It is created at Your own wish – *ichchhaamaya nara de`ha samhaare`*. *Svaadheena sambhavam* – Your janma is svadheen, it is an independent decision of Yours. You move in the jagat like a manushya, with the power of Your Yoga-Maya."

Yoga-Maya means, '*yogaaya yaa maayaa* – the Maya that helps a person to get connected to Bhagwan. It is the shakti that connects a jeeva to the Ishwara. The Maya that draws you to the Ishwara and connects you to Him is Yoga-Maya.

"It is because of Your Yoga-Maya that You appear to be a manushya. I am aware that the work of a Purohit – conducting rituals for a family – is full of doshas. However, I consented to be the purohit of Your family because my father, Brahma, told me that You would be born in the Ikshavaku vansha in future. I had harboured a hope over several births that I would get connected with You in some way. I wanted to



be Your Guru, and You to be my shishya. To achieve this relationship I undertook the inadmirable work of an Acharya.”

When a Brahmin agrees to be a purohit – a family priest who does all the rituals – he sometimes has to accept the daan of money that family members touch to the hand of a dying man or woman. Shri Udiya Babaji Maharaj would forbid us to eat at an *anna-kshe`tra* – a charitable kitchen. He told us, ‘Sadhus should not eat the food of an annakshetra because it is purchased by donations that include money that was touched to the hand of a dying person. Or else, it is money given by people who ask Bhagwan to fulfil some desire and they would give a certain amount of money in thanks.’

”The work of a purohit is to take upon himself the paapa of the person who paid his monthly stipend – *vigarhya dooshyajeevanam*. When I heard that Bhagwan Shri Rama will be born in the Ikshavaku vansha, I consented to do this lowly work – *tvaachaaryatvasiddhye`* - in order to become Your Acharya. Ramachandra! My heartfelt desire over ages is fulfilled today!”

Look, you can think about how Vasishtji’s long standing desire was fulfilled. Some years ago, Umapati, a great vidvan who lived in Ayodhya quite recently, considered Ramachandra to be his shishya. ‘I am the Guru and Ramachandra is my shishya’, he would say. Whenever he went to the Mandir he took off the garland he wore and put it round the neck of Ramachandra Bhagwan’s murti.

There is a murti of Bhagwan Rama in a Mandir close to Ayodhya’s Lakshmankila. It is called ‘Gurusadan Behari’. Even now, the murti’s head is bent forward in the same position as it bent when Umapatiji garlanded the murti so many years ago.

Bhagwan protects the bhava of His bhaktas. The local people had a bhandara – a feast for Sadhus and Brahmins – one day, at that Mandir. The Vaishnavas mocked Umapatiji, who was the Mahant of the Ashram the Mandir was attached to. ‘He talks of being a siddha; let us



test him today!’ They planned to eat as much jackfruit as they could, so it would run short and Umapatiji would be disgraced.

Maharaj was displeased when he heard of the crisis. He went into the Mandir with a cane in his hand. ‘I am old now, and You are not making the necessary arrangements! What kind of a shishya are You?’

Suddenly the kitchen stores were filled with jackfruit! The Vaishnavas ate their fill. Bhagwan Shri Ramachandra attends to the wishes of His bhaktas and vindicates their faith.

Vasishthaji is Ramji’s sakshat Gurudev!

‘Vasishthaji said, “the desire of my heart is fulfilled today. This Maha-Maya of Yours deludes everybody, but is subservient to You – please do kripa on me that Your Maya does not delude me. If You wish to be free of Your debt to Your Guru, do this daan – *maam yathaa mohaye`nnaiva tathaa kuru raghoodvaha* – that Your Maya never creates confusion in my thinking. That will repay Your Guru-rin. Furthermore, don’t tell anybody about what I have said. Raja Dashrath has sent me to tell You that You will be crowned tomorrow. Today, both You and Sita must observe upavasa – you must fast according to the rules. You should sleep on the floor, not on Your bed. And, you should restrain your indriyas. I will go to the Raja now. You go to him in the morning.”

Having said all this, the Raj-Guru climbed onto his chariot and drove off. Ramachandra saw Lakshman standing there and smiled at him. “Lakshman!” He said, “My abhishek is to be done tomorrow morning. I am merely the nimitta – you are the real Raja, and I am the means for your comfort and pleasure – *nimittamaatrane`vaaham kartaa bhokttaa tvame`va hi.*”

Lakshman said, “my brother! You will have to manage the Rajya!”

Rama could not sleep unless Lakshman was with Him. He would eat only if Lakshman ate with Him. Lakshman is Rama’s external prana. He



is Sankarshan, the power of the prana-shakti. Lakshman is the name of Rama's strength. Had Lakshman not been with Rama as the flagpole on which the flag flies, the pennant of Rama's fame and glory would not be flying high. Lakshman had the power to spread Shri Rama's glory wherever he wanted.

Had there been a confrontation between Parashuram and Ramachandra it would not have enhanced Shri Rama's kirti. Lakshmanji drew Parashuram's ire on himself and Rama's behaviour was very refined. If Lakshman had not spoken up at the time of the Dhanush-Yagna, would Rama have volunteered to break Shivaji's dhanush?

It is written clearly in the Valmiki Ramayana that Lakshmanji was ready to imprison Raja Dashrath and crown Rama the Raja. He would have killed anyone who opposed him. When he saw Bharat's army approaching Chitrakoot he was filled with rage because he thought Bharat was coming with the intention to attack Rama. Rama is supremely compassionate, but Lakshmanji's nature is a bit fiery in Rama's welfare! It is this that enhances Shri Rama's compassion.

'Shri Rama said, "you are My external prana, Lakshman! You don't need to worry about anything. We should just do what Vasishthaji has told us to do."

Vasishthaji went to Raja Dashrath and informed him of the instructions he had given to Rama. Rama's mother Kausalya, Sumitra, and others were filled with happiness at the proposed crowning of Rama. There was nobody who would go to Kaikeyi to tell her what was being planned. Kausalya, filled with anand, did Laxmiji's puja, praying for Rama's success in every way. She prayed that Dashrath would not deviate from his intention to make Rama the Raja.'

The mother of Bhagwan Rama is greater than the Bhagavati Devi; she doesn't need to do the Devi's puja. However, there was some doubt in her mana, because she knew Dashrath's weakness for Kaikeyi; he



could not be depended upon to keep his word in face of her opposition. Kausalya knew how greatly Dashrath loved Ramachandra, but she was uncertain about his ability to withstand an adverse decision taken by Kaikeyi. Prema for Rama made her fearful of harm coming to Him.

*Anishthaashankinee bandhuhridyaani bhavanti* – the hriday of a person who loves is always anxious about the welfare of the loved one. Laxmiji's aradhana was done for the successful abhishek and Durga's aradhana was done to ward off any obstacles that may arise.

There are people who believe that aradhana should be done only of the Ishtadev and no other Devta. Such people will not understand Kausalya's action. The eleventh canto of the Bhagwat has some comments on siddhis. It gives the method by which some siddhis are obtained. For example, doing dhyana of the sookshma roop of the pancha tanmatras gives the siddhi of becoming sookshma. The meaning of this is that the kind of upadhi of the Parameshwara a person does sadhana for is the kind of siddhi he gets.

The gopis prayed, 'He Katyayini Devi! He Maha-Maya! Let this Krishna, son of Nanda, be our pati.' The people of Vraja go to do the puja of Devi Durga, and people go to Pashupati when Shri Krishna gets lost when He goes to Jambavan's cave.

The Vaishnavas who believe that they should not do puja of Shakti are certainly not greater Vaishnavas than mother Kausalya! The fact is that Bhagwan being worshipped in many forms is an indication that He is separate from all forms. The puja of the Parameshwara done with the upadhi of a form gives the kind of fruit that that particular upadhi is known for. For example, Laxmiji gives prosperity, Saraswatiji gives learning, and Ganeshji removes obstacles.

'Kausalya began to do puja of Durga Devi. The Devtas started to panic. If Rama became the Raja, how would their purpose of His killing Ravana be achieved? They prayed to Vani Devi – Saraswati – to go to



Ayodhya in the Mrityu-loka, and place a vighna in Ramachandra's proposed abhishek. 'This is what Brahmaji wants,' they added.

Manthara seems to be guilty of being the cause of foiling Ramachandra's abhishek. Why is Kaikeyi blamed?

Shri Ramachandra told Bharatji, *'dosu de`hin janani hun jada te`yee, jinha guru sadhu sabhaa nahin se`yee* – only those who have never associated with a Guru, or Sadhus will blame your mother.' The fruit of Satsang is not to see doshas. Bhagwan is seen even where there are doshas, because nothing but Bhagwan is seen when a person gets Satsang regularly.

The Devtas spoke about Brahmaji's aagna, and Brahmaji would have acted as per Narayana's wish. It was because of Narayana's wish that Brahmaji sent his consort, Saraswati, to Ayodhya. 'Sit on Manthara's tongue first,' he said. 'Then, sit on Kaikeyi's tongue. Then, after the Rajyabhishek is successfully cancelled, go back to your own loka.'

So, Vak-devi Saraswati went into Manthara.

'The hunchback woman climbed on to the terrace and saw that the whole city was lit up and decorated with festoons and flags. She came down and asked the maid servants, "why is there such celebration? Why is daan being given so lavishly at Kausalya's palace? What is happening?"'

If a person does not give daan when he gets anand – if his miserliness is not removed even when he gets sukha – it means he is heartless!

"Has Kausalya heard some very good news, that she has become so generous?" asked Manthara. The people told her that Ramachandra's abhishek was planned for the next morning. That was the reason for all the decorations and preparations and daan.

Kaikeyi was lying on her bed. Her eyes were large – she was very beautiful. She was alone.'



Just see how this dasi – this Manthara – is intimate and impudent enough to speak so freely with her mistress.

‘She said, “you ill-fated woman! You fool! A cause of great fear has come up and you lie in bed without any concern!”’

A woman whose maid servant speaks like this is sure to get dukha in her life. A servitor should speak respectfully. The people who have written the rules of right conduct have said that if the patni is promiscuous, the friend is a miser, the servant is insolent, and there is a snake in the house – these are four things that become a cause of death.

‘This presumptuous dasi told Kaikeyi, “you are not even aware of the danger that looms over you. You are filled with vanity for your own beauty and walk like an intoxicated person. Raja is doing Ramachandra’s abhishek tomorrow.”

Kaikeyi sat up. She spoke with great prema. “Here – take this gold anklet of mine. It is studded with precious stones. It is a reward for giving me such good news! My prema for Rama is even greater than my prema for Bharat.”’

There is not a single character in the Ramayana who does not have prema for Shri Ramachandra Bhagwan, whether covert or overt. It is His great quality that arouses immense prema wherever He goes.

‘Kaikeyi told Manthara that her prema for Rama was stronger than her prema for her own son. “Rama talks to me with such prema – he considers me his mother, at par with Kausalya. He does my seva. *Raamadbhayam kimaapannam* – how can there be any fear from Rama? Oh, you stupid woman! What cause of fear can there be from Rama?”’

From this you can understand that the tongue – meaning, faculty of speech – of a person who is headed for misfortune becomes bad first. When this Vak-devi comes from Swarga and pollutes the way a



manushya talks, you can take it that he is on a downhill path. How can anybody progress in life if his speech is sullied? People cannot control a tongue that weighs just over an ounce; how can they control their indriyas? The speech becomes sullied when a person's behaviour is detrimental. This is a warning sign. Therefore, my brother, be alert that your tongue doesn't get sullied.

This hunchback woman took pleasure in doing harm for no reason.

'Manthara said, "Truly, Devi, a great danger looms ahead for you. You are being deceived by your pati."

This is a point that is calculated to create a rift between the pati-patni. No well-wisher will spread such poison. You would all have heard that the Dharma-Shastra says that no third person should interfere between a pati-patni, father-son, and two brothers. If they stand together, no third person should get between them.

My grandfather would rebuke me if I passed close to two brothers who were standing together. To me it seemed a matter of no importance. I could not understand why I was rebuked. The point is that interference can do much harm and create misunderstanding and strife.

'Manthara's first action was to create a rift between Kaikeyi and Raja Dashrath. She told Kaikeyi, "Look; on the surface it seems that the Raja favours you. He talks sweetly to you. However, he is untruthful to you when it suits him. He satisfies you with his vani, but he does what benefits Kausalya.

There was deceit in the Raja's hriday when he sent off your son, Bharat, with his Mama; else, what was the need for him to be sent off like that? The Raja had an ulterior motive. Sumitra won't be harmed in any way because Lakshman always stays with Rama. Lakshman will get experience in ruling. Bharat will have to stay as Rama's kinkar in future. It is quite possible that Rama sends him away from Ayodhya or



even has him killed in future. You will become Kausalya's dasi and do her seva. You will be defeated at the hands of your sauta – even death is better than such a fate!

And so, Deviji, don't relax on your bed! Make an effort for Bharat's abhishek to be done instead, and have Rama sent for vanavas for fourteen years. Within that time Bharat will be firmly established as the Raja. Your son will have nothing to fear after that. I will even tell you how this can be achieved.”

Kaikeyi listened to Manthara. That means, had Saraswati not come and sat on her tongue, she would have rebuked Manthara from the very start. Saraswati sat on Manthara's tongue and spoke convincingly, and she sat on Kaikeyi's tongue and stopped her from objecting to what Manthara said. The poisonous talk went deep into Kaikeyi's mana through her ears.

‘The method suggested by Manthara was connected to Dashrath's going to war against the Asuras to help Indra. “The Raja took you with him, along with his army. When the battle was at its fiercest, the nail that held the wheel of the Raja's chariot broke. The wheel was in danger of coming off. The chariot would have broken and the Raja would have been killed. The Devtas would have lost. Dashrath did not even know of the danger he was in. You put your hand in place of the nail and saved the situation. Dashrath emerged victorious. You saved your pati's life. Dashrath was amazed when he saw what you had done. He embraced you joyfully and told you to ask for a varadaan.”

The ‘Anand Ramayana’ has a story that Kaikeyi did great seva of a Sant when she was a little girl. Pleased with her, the Sant had given her the varadaan that no harm could come to her hands.

‘Manthara said, “when Dashrath told you to ask for any varadaan, you had said, ‘Maharaj, you are mine! What more can I want? I have no need for anything, but if you want to give me a varadaan, please give me two varadaans. I will keep them in trust with you and ask for what



I need when the time comes.’ Since that day, the Raja has been your slave. You had told me about this and I remember it well.

Now, do as I say. Become angry and go into the kopa-bhavan. Deviji! You don’t even know how to get angry! I will have to teach you even that!”

At times, an artificial kopa is needed to reawaken prema. Going into the kopa-bhavan should not be real; it should be an artificial anger, shown for the benefit of the loved one. It should be to complain that the pati neglects his health by not eating properly, or not getting enough rest. A patni should show her displeasure when her pati harms himself in any way; not for any selfish reason.

‘Manthara taught Kaikeyi how to display anger. “Go into the kopa-bhavan. Take off your jewellery and fine garments and strew them on the ground. Don’t have the thought that you will use them again. Put on a coarse, dirty sari and lie down on the ground. Refuse to say a single word until the Raja swears to do whatever you want.”’

Kaikeyi believed everything Manthara told her – *duhsangaahitavibhramaa*. There was no vikar in Kaikeyi’s mana so long as she associated with Dashrath and Kausalya. Wrong understanding comes from dusang – associating with the wrong kind of people.

‘Kaikeyi said, “Oh! I don’t know from where you get such buddhi, Manthara! Your form is all twisted but your buddhi is sharp! If my son Bharat becomes the Raja I will give you hundreds of villages. You will be dear to me as life itself!”

Then Kaikeyi went inside the kopa-bhavan and took off her ornaments and garments, donned dirty, coarse clothes and lay down on the bare floor. “Look, Kubja,” she said, “I will lie like this until Rama goes to the vana, even if I die!” “Your resolve is unwavering, Devi,” said Manthara.



“Your mission will be successful!” She gave ashirvad to Kaikeyi. Who but Kubja could give ashirvad for a thing like this?’

See the conclusion given in this Ramayana.

*Dheeroatyantadayaanivitoapi sagunaachaaraanvito vaathavaa  
neetigno vidhivaadade`shikaparo vidyaavive`kaathavaa,*

*dushtaanaamatipaapabhaavitadhiyaam sangam sadaa  
che`dbhaje`ttadbuddhyaa paribhaavito vrajati tat saamyam krame`na  
sfutam. 2. 82*

In this episode it is absolutely clear that no matter how resolute a person is – no matter how compassionate, virtuous, and staunch in his belief in right conduct and adhering to Dharma, loyal, Guru-bhakta, spiritual, learned, having vivek etc – his buddhi will be corrupted if he associates with anyone whose hriday is filled with paapa.

Everything made by Prakriti creates a vikar in that object. It can be refined and made lofty only by inculcating sanskaras. Vikriti cannot be erased without sanskaras.

People who don’t get the ritual of the Yagnopaveet done don’t know the Gayatri Mantra or how to do the ritual of Sandhya Vandan. Even the letters of the alphabet are learnt through a sanskara. Children are taught the right way of eating – that is a sanskara. People who dismiss the importance of sanskaras as unnecessary lead you to sinking in the evils of the sansara. A manushya is influenced by wrongdoers – *tadbuddhyaa paribhaavito vrajati tat saamyam* – your buddhi is overcome by theirs and you become like them. This is shown in this episode.

Books like the ‘Panchatantra’ and ‘Hitopadesh’ explain things by giving examples. In the same way, this episode explains that associating with wrong people can do great harm. A person who keeps the company of lowly people slips from an elevated level of values and falls from



Purushartha. Kaikeyi – the daughter of a Raja – fell because she listened to what Manthara said.

*Atah sanghah parityaajyo dushtaanaam sarvadaiva hi,*

*duhsangee chyavate`svaarthaadyathe`yam raajakanyakaa. 2. 83*

There is a story in one Ramayana that Kaikeyi was sitting alone one day. She had immense prema for Rama and He also had great prema for her. He would sleep with His head on her lap instead of Kausalya's. Kaikeyi would feed Him lovingly with her hand. Rama spent a lot of time with Kaikeyi.

Rama came up quietly from behind and shut Kaikeyi's eyes. At once Kaikeyi said, 'Beta Rama! I recognize the touch of your hands! Now, let me open my eyes.'

'I want something from you, Mata,' said Rama. 'I will let go only when you give Me what I want.'

'There is nothing I have, which I can't give you, Beta,' said Kaikeyi. 'I will give my prana for you if you ask! There is nobody who I love more than you.'

Ramachandra said, 'Mata, you don't know this, but I am the sakshat Narayana. I have come as a manushya to relieve the burden on the Prithivi. All of you give Me so much prema that I remain here tied by your prema. How will Ravana be killed, then? So, you have to help Me. Nobody else in this sansara can do what I want you to do; nor can I tell others this secret. If it becomes public knowledge that I am not a manushya, Ravana will say that he was killed by Narayana. The varadaan Brahmaji gave Ravana will become false. So, this has to be kept secret and you must help Me.'

'All right Beta,' said Kaikeyi. 'Tell me what I should do. I will do it.'

Ramachandra told her, 'ask for the varadaans that Rama should go to the vana for fourteen years and Bharat should be made the Raja.



Mata, you will have to face bitter blame for this. I am aware of this. However, because of your prema for Me, I know you will take this blame on to yourself.'

Kaikeyi felt very dukhi, but she said, 'let Your wish be fulfilled. No matter how much I am blamed and abused, I will do what You want, so that You can go to the vana and achieve the work of the Devtas.'

I told you of another angle of this episode. There are other stories in other books. There is a story about how Manthara kept coming and standing in the way when the four princes were playing a game with a ball, refusing to move away. Lakshmanji hit the ball hard on Mathara's back. She fell to the ground. She was furious. 'Very well!' she said. 'I will take revenge for this! I cannot hurt you until I take revenge on Rama!'

You can understand it this way – the vritti for revenge is not a lofty vritti; it is a lowly vritti. However, the vritti to take blame for the sake of helping someone is an extremely lofty vritti.



## Ayodhya Kand

### The Third Sarga

The varadaan to Kaikeyi.

*Mahaade`va uvaacha*

*Tato dasharatho raajaa raamaabhyudayakaaranaat,  
aadishya mantriprakriteeh saanando grihamaavishat. 3. 1*

*Tatraadrishtvaa priyam raajaa kime`tadati vihvalah,,  
yaa puraa mandiram tasyaah pravishte` mayi shobhanaa. 3. 2*

*Hasanti maamupaayaati saa kim naivaadya drishyate`,  
ityaatmanyee`va samchintya manasaatividooyataa 3. 3*

*Paprachchha daaseenikaram kuto vah svaaminee shubhaa,  
naayaati maam yathaapoorvam matpriyaa priyadarshanaa. 3. 4*

*Taa uchuh krodhabhavanam pravishtaa naiva vidmahe`,  
kaaranam tatra de`va tvam gatvaa nishche`tumarhasi. 3. 5*

*Ityuktto bhayasantrasto raajaa tasyaa sameepagah,  
upavishya shanairde`ham sprishanvai paaninaabraveet. 3. 6*

*Kim she`she` vasudhaaprishthe` paryankaadeen vihaaya cha,  
maam tvam khe`dayase` bheeru yato maam naavabhaashase`. 3. 7*

*Alankaaram parityajya bhoomau malinavaasasaa,  
kimartham broohi sakalam vidhaasye` tava vaanchchhitam, 3, 8*

*Ko vaa tavaahitam kartaa naaree vaa purushoapi vaa,  
sa me` dandyashcha vadhyashcha bhavishyati na sanshayah. 3. 9*

*Broohi de`vi yathaa preetistadavashyam mamaagratah,  
tadidaaneem saadhayishye` sudurlabhamapi kshanaat. 3. 10*



*Jaanaasi tvam mama svaantam priyam maam svavashe` sthitam,  
tathaapi maam khe`dayase` vrithaa tava parishramah. 3. 11*

*Broohi kam dhaninam kuryaam daridram te` priyankaram,  
dhaninam kshanamaatre`na nirdhanam cha tavaahitam. 3. 12*

*Broohi kam vaa vadhishyaami vadhaarho vaa vimokshyate`,  
kimatra bahunoktte`na praanaandaasyaami te` priye`. 3. 13*

*Mama praanaatpriyataro raamo raajeevalochanah,  
tasyopari shape` broohi tvaddhitam tatkaromyaham. 3. 14*

*Iti bruvaanam raajaanam shapantam raaghavopari,  
shanairvimrija ne`tre` saa raajaanam pratyabhaashata. 3. 15*

*Yadi satyapratignoasi shapatham kurushe` yadi,  
yaajyaam me` safalaam kartum sheeghrame`va tvamarhasi. 3. 16*

*Poorvam de`vaasure` yuddhe` mayaa tvam parirakshitah,  
tadaa varadvayam dattam tvayaa me` tushtache`tasaa. 3. 17*

*Tadvayam nyaasabhootam me` sthaapitam tvayi suvrata,  
tatraike`na vare`naashu bharatam me` priyam sutam. 3. 18*

*E`bhih sambritasambhaairyaauvaraajye`bhishe`chaya,  
apare`na vare`naashu raamo gachchhatu dandakaan. 3. 19*

*Munive`shadharah shreemaan jataavalkalabhooshanah,  
chaturdasha samaastatra kandamoolafalaashanah. 3. 20*

*Punaraayaatu tasyaante`vane` vaa tishthatu svayam,  
prabhaate` gachchhatu vanam raamo raajeevalochanah. 3. 21*

*Yadi kinchidvilambe`ta praanaanstyakshye` tavaagratah,  
bhava satyapratignastvame`tade`va mama priyam. 3. 22*



*Shrutvaitaddaarunam vaakyam kaike`yyaa romaharshanam,  
nipapaata maheepaalo vajraahata ivaachalah. 3. 23  
Shanairunmeelya nayane`vimrija parayana bhiyaa,  
dusvapno vaa mayaa drishto hyathavaa chittavibhramah. 3. 24  
Ityaalokya purah patneem vyaaghreemiva purah sthitam,  
kimidam bhaashase`bhadre`mama praanaharam vachah. 3. 25  
Raamah kamaparaadham te`kritavaankamale`kshanah,  
mamaagre`raaghavagunaanvarnayasyanisham shubhaan. 3. 26  
Kausalyaam maam samam pashyan shushrushaam kurute`sadaa,  
iti bruvantee tvam poorvamidaaneem bhaashase`anyathaa. 3. 27  
Raajyam grihaana putraaya raamastishthatu mandire`,  
anugrihneeshva maam vaame`raamaannasti bhayam tava. 3. 28*

‘Maharaj Dashrath gave his orders to his ministers and others regarding the preparations for Rama’s abhishek and entered Kaikeyi’s palace full of joy.’

One opinion is that Dashrath deliberately kept the news of Rama’s abhishek from Kaikeyi, and in one opinion – which is very beautiful – Dashrath thought that Kaikeyi would be overjoyed to hear this news. ‘If she hears the news from someone else I will miss seeing the joy on her face,’ he thought. It was with this thought that he did not send Kaikeyi a message to give her the news. It is often difficult to understand the feeling behind somebody else’s action. People understand their own mana, but err in understanding others.

‘Dashrath entered Kaikeyi’s palace filled with anand – *saanando grihamaavishat*. He could not see Kaikeyi anywhere. “She is always here to welcome me with a smile,” he thought. “Why is she not here



today?” He felt disappointed. He asked Kaikeyi’s dasi, “where is my beautiful patni Kaikeyi?”

“Maharaj,” they said nervously. “We don’t know anything – she just went into the kopa-bhavan. Please go there and ask her about the reason.”

Raja Dashrath felt apprehensive. He was a great Emperor but he was afraid of his patni. He went to her and began to stroke her shareer lovingly. “Why have you left your bed to lie on the floor like this?” he asked tenderly. “It pains me to see you like this. Why don’t you talk to me? Why have you taken off your ornaments and thrown them about like this? I am ready to fulfil your slightest wish. If anybody has done anything to hurt you – whether it is a stree or a purush – I will punish them. I will kill them. And if you are pleased with someone I will give them whatever you say. I will do what you want even if it is very difficult.”

A pati who does not have the skill to cajole his patni does not get sukha.

‘Dashrathji told Kaikeyi, “you know what is in my hriday. Why are you giving dukha to me? Why are you wasting your effort? Tell me – who should I make a man a rich man or a pauper? I can make your enemy a pauper in just a minute, or make your friend fabulously wealthy. Or, if somebody is in prison, I can set him free if that is what you want.

I will place my prana at your feet if you tell me to. My Beloved, why are you dukhi? I take a shapath on Rama, the lotus-eyes, who is the dearest to me in all the world that I am prepared to do whatever benefits you.”

Dashrath was absolutely convinced that Kaikeyi also had great prema for Rama, otherwise he would never have sworn in Rama’s name to do what she wanted.



‘Kaikeyi wiped her eyes when she heard Dashrath take Rama’s shapath. She asked, “are you satya-pratigna? Do you indeed want to keep to your pratigna to do what I want? Do you take Rama’s shapath in all earnest? If so, let my entreaty be fulfilled. I had saved your life during the battle between the Devtas and the Daityas – surely you remember it?”’

When a person reminds you of a favour he had done to you, the weight of the favour is reduced; it remains great if he forgets the help he rendered. If you do something to benefit another you should forget about it, but you should never forget a benefit anybody did you.

‘Kaikeyi went on. “You gave me two varadaans because you were pleased with me. I had asked you to keep them in trust for me; that I would ask for what I wanted when the time came. Now I am claiming the varadaans. With one varadaan I want my beloved son Bharat to be crowned Raja in place of Rama. All the things prepared for Rama’s abhishek should be used for Bharat’s abhishek.

With the other vara Rama should go to the Dandakaranya, staying in the garb of a Muni, with jata and valkal, for fourteen years. He should subsist on roots, berries, etc. After fourteen years are over it is his choice whether he comes back or not. If there is any delay in his leaving Ayodhya I will give up my shareer before your very eyes. Now, make your pratigna satya! That is what I want.”

Dashrath’s hair stood on end as he heard Kaikeyi’s horrifying words. He fell unconscious as though struck by a thunderbolt. Gradually he regained consciousness and opened his eyes. His mana was filled with dread. “Have I had a bad dream, or is this a bhram of my chitta?” he wondered.

He saw Kaikeyi stand over him like a ferocious lioness. He said, “Bhadre – you are a most noble lady. Are you telling me something that will kill me? What offence has Rama committed? His behaviour is always gentle. Every day, when I come to you, you sing praises of



Rama. You tell me that he has as much prema for you as he has for his mother Kausalya; that he does your seva. Why have your feelings changed suddenly? Look; take the Rajya for your son Bharat gladly. I will see to it that the same items are used for Bharat's abhishek. However, on what grounds can I send Rama to the vana? Do me this favour – let Rama stay in Ayodhya. He will not trouble you in any way – *raamaannaasti bhayam tava* – there is no cause of fear for you from Rama.”

*Ityuktvaashrupareetaakshah paadayornipapaata ha,*

*kaike`yee pratyuvaache`dam saapi rakhtaantalochanaa. 3. 29*

*Raaje`ndra kim tvam bhraantoasi ukttam tadbhaashase`anyathaa,*

*mithyaa karoshi che`tsveeyam bhaashitam narako bhave`t. 3. 30*

*Vanam na gachche`tyadi raamachandrah  
prabhaatakaale`ajinacheerayukttah,*

*udvandhanam vaa vishabhakshanam vaa kritvaa marishye`  
puratastavaaham. 3. 31*

*Satyapratignoahamiteeha loke`vidambase`sarvasabhaantare`shu,  
raamopari tvam shapatham cha kritvaa mithyaapratigno narakam  
prayaahi. 3. 32*

*Ityukttah priyayaa deeno magno dukhaarnave`nripath,*

*moorchchhitah patito bhoomau visangno mritako yathaa. 3. 33*

A stream of tears flowed from Dashrath's eyes. He fell at Kaikeyi's feet, but her eyes remained reddened with anger.

“Oh! You have lost your senses!” she exclaimed. “You are saying just the opposite of what you said a while back! Do you want to go back on your shapath? The result will be Narak!”

To tell your husband that he will go to Narak is to taunt him. It means that Kaikeyi agrees with Dashrath's statement that her demand will be



the cause of his death. She is threatening him with Narak if he breaks his shapath.

“Unless Rama leaves for the vana in the morning, wearing deerskin and clothes worn by a Muni, I will kill myself in front of you – either by hanging, or by consuming poison. You have always boasted that you are a satyavadi – you never fail to keep a promise. You have sworn by Rama, and now you want to go back on your word? Go to Narak!”

When a manushya is overcome by anger – or when he is blinded by selfishness – the state of his mind becomes such that he doesn’t know what he is saying or what he is doing. .

‘Raja Dashrath felt wretched when he heard his beloved Kaikeyi talk like this. He fell unconscious to the floor and lay there like a corpse.’

You are all aware that time slows down in the time of dukha. If a person has to sit by a dead body at night, the night seems never-ending. But if he spend the night listening to music, he won’t know where time went before the night is over! Kaala – meaning time – is a samvid; it is a perception. It is a play of the mana. Sukha-dukha, paapa-punya, ours-others’, religious faith-absence of faith, etc are all established in the mana in the form of the samvid. They come into the mana; they are superimposed on the mana. They are not in the mana naturally. This is explained clearly in the ‘Jeevanmuktivivek’. Language, caste, group, majhab, etc are all superimpositions.

If an infant is kidnapped by a Muslim he can become a radical Islamist. He won’t know that he was born to Brahmin parents. This is also an adhyaropa – it is a superimposition on the mana. I know of many youngsters who were born in India but went abroad with their parents, returning when they were in their twenties. They did not know any Indian language. These are all superimpositions.

In the same way, the feeling that this work was done quickly, this work took a long time; this is sukha, this is dukha, etc – are all superimposed



on the mana. The people who know the secrets of the mana understand this.

*E`vam raatringataa tasya dukhaatsamvatsaropamaa,*

*arunodayakaale` tu bandino gaayakaa jaguh. 3. 34*

*Nivaaryitvaa taan sarvaankaikē`yee roshamaasthita,*

*tatah prabhaatasamaye` madhyakakshamupaasthitaah. 3. 35*

*Braahmanah kshatriyaa vaishyaa rishayah kanyakaasthaa,*

*chhatram cha chaamaram divyam gajo vaajee tathaiva cha. 3. 36*

*Anyaaashcha vaaramukhyaa yaah pauraajanapadaastathaa,*

*vasishthe`na yathaagnaptam tatsarvam tatra sansthitam. 3. 37*

*Striyo baalaashcha vriddhaashcha raatrau nidraam na le`bhire`,*

*kadaa drakshyaamahe` raamam peetakaushē`yavaasasam. 3. 38*

*Sarvaabharanasampannam kireetakatakajjvalam,*

*kaustubhaabharanam shyaamam kandarpashatasundaram. 3. 39*

*Abhishikttam samaayaatam gajaaroodham smitaananam,*

*shve`tachchhatradharam tatra lakshmanam lakshanaanvitam. 3. 40*

*Raamam kadaa vaa drakshyaamah prabhaatam vaa kadaabhave`t,*

*ityutsukadhiyah sarve` babhoovuh puravaasinah. 3. 41*

*Ne`daaneemutthito raajaa kimartham che`ti chintayan,*

*sumantah shanakaih praayaadyatra raajaavatishtate`. 3. 42*

*Vardhayan jayashabde`na pranamanshirasaa nripam,*

*atikhinna nripam drishtvaa kaikē`yeem samprichchhta. 3. 43*

*De`vi kaikē`yi vardhasva kim raajaa drishyate`anyathaa,*

*tamaaha kaikē`yee raajaa raatrau nidraam na labdhavaan. 3. 44*



*Raama raame`ti raame`ti raamame`vaanuchintayan,*  
*prajaagare`na vai raajaa hyasvastha iva lakshyate`,*  
*raamamaanaaya sheeghram tvam raajaa drashtumichchhati. 3. 45*  
*Ashrutvaa raajavachanam katham gachchhaami bhaamini,*  
*tachchrutvaa mantrino vaakyam raajaa mantrinamabraveet. 3. 46*  
*Sumantra raamam drakshyaami sheeghramaanaaya sundaram,*  
*ityuktastvaratim gatvaa sumantro raamamandiram. 3. 47*  
*Avaaritam pravishtoayam tvaritam raamamabraveet,*  
*sheeghramaagachchha bhadram te` raama raajeevalochana. 3. 48*  
*Piturge`ham mayaa saardhyam raajaa tvaam drashtumichchhati,*  
*ityukto rathamaaruha sambhramaattvarito yayau. 3. 49*  
*Raamah saarathinaa saardham lakshmane`na samanvtah,*  
*madhyakakshe` vasishthaadeen pashyanne`va tvaraanvitah. 3. 50*  
*Pituh sameepam sangamya nanaama charanau pituh,*  
*raamamaalingitum raajaa samutthaaya sasambramah. 3. 51*  
*Baahu prasaarya raame`ti dukhaanmadhye` papaata ha,*  
*haahe`ti raamastam sheeghramaalingyaanke` nyave`shayat. 3. 52*  
*Raajaanam moorchchhitam drashtvaa chukrushuh sarvayoshitah,*  
*kimartham rodanamiti vasishthoapi samaavishe`t. 3. 53*  
*Raamah paprachchha kimidam raagno dukhasya kaaranam,*  
*e`vam prichchhati raame` saa kaike`yee raamamabraveet. 3. 54*  
*Tvame`va kaaranam hyatra raagno dukhopasheetaye`,*  
*kinchitkaaryam tvayaa raama kartavyam nripate`rhitam. 3. 55*  
*Kuru satyapratignastvam raajaanam satyavaadinam,*



*raagnaa varadvayam dattam mama santushtache`ta saa. 3. 56*  
*Tvadadheenam tu tatsarvam vakttum tvaam lajjate`nripah,*  
*satyapaashe`na sambaddham pitaram traatumarhasi. 3. 57*  
*Putrashabde`na chaitaddhih narakaattraayate`pita,*  
*raamastayoditam shrutvaa shoole`naabhihato yathaa. 3. 58*  
*Vyathitah kaike`yeem praaha kim maame`vam prabhaashase`,*  
*pitrarthe`jeevitam daasye`pibe`yam vishamulbanam. 3. 59*  
*Seetaam tyakshye`atha kausalyaa raajyam chaapi tyajaamyaham,*  
*anaagnaptoapi kurute`pituh kaaryam sa uttamah. 3. 60*

‘Morning dawned. The Bandigan – musicians who woke the Raja with eulogies – arrived at the palace. Kaikeyi stopped them angrily. As per the instructions of Guru Vasishtha, young maidens from Brahmin, Kshatriya, and Vaishya families gathered in the middle chamber. The ceremonial umbrella, ceremonial fly-whisk, dancers, elephants, horses, soldiers, prominent citizens and commoners all gathered as directed by Vasishthaji.

Women, children, and elderly people had not been able to sleep at night. Everyone was excited; eager for the moment when they would get darshan of Bhagwan Ramachandra seated on an elephant, wearing a yellow stole, a crown, the Kaustubh Mani at His throat, His blue-hued shareer that was attractive beyond compare, smiling at His people as He went on His way for the abhishek. Lakshman would be with Him. The mana of the people had imagined this scene and waited for that moment.’

If such eagerness for Bhagwan’s darshan comes into our hriday, that is called ‘bhakti’. In the Bhagwat it is described how Akrura’s mana was filled with intense eagerness for Shri Krishna’s darshan. His chitta



was in a sublime state when he set off from Mathura for Vrindavan. Even great bhaktas long to attain such a state of mind.

People have great eagerness for food, for social acclaim, wealth, and other worldly things. There is seldom any eagerness to obtain the Ishwara. If a manushya becomes eager to obtain the Ishwara he will get kalyan.

‘People began to wonder why Raja Dashrath had not got up and made an appearance. Sumantra was the Prime Minister. He went hesitantly into the Royal chamber, saying “Jai ho! Jai ho!” He bowed down to Raja Dashrath. Observing that the Raja looked extremely unwell, he asked Kaikeyi, “Devi Kaikeyi, may you flourish. What has happened to the Raja today?”

“He did not sleep all night,” said Kaikeyi. “He kept saying, ‘Rama! Rama! Rama!’ He is unwell due to lack of sleep. Please go and bring Rama here at once. The Raja wants to get Rama’s darshan.”

“How can I go until the Raja gives me the aagna?” asked Sumantra.

Raja Dashrath spoke. “Sumantra, go quickly. Bring Ramachandra. I am anxious to get the darshan of my beautiful son Ramachandra.”

Sumantra drove to Ramachandra’s palace with all speed. Nobody stopped him; he went into Ramachandra’s chamber and said, “He rajeerv-lochan Rama – come quickly! Your father, the Raja, wants to see you.”

Rama went at once. He climbed onto the chariot along with Lakshman and told the charioteer to drive with all speed to the Raja’s palace. He hastened to Raja Dashrath’s chamber when they reached, not even stopping to talk to Guru Vasishtha and other elders. He went to the Raja and bowed down to him.

Raja Dashrath made an effort to get up to embrace Rama. He stretched out his arms, but collapsed. Ramachandra caught him and



held him close. He sat down with His father on His lap. The father did not take Ramji on his lap; Ramji took His father on His lap!

People began to weep when they saw their beloved Raja in this state. Hearing the sound Vasishthaji came into the chamber. Rama asked, “what is the cause of My father’s dukha?” Kaikeyi replied, “you are the cause! If you want, you can remove the Raja’s dukha. You will have to do something for your father’s benefit. You are satya-pratigna! You never fail to keep your word. It is up to you to make the Raja satyavadi. If you don’t do this, the Raja will be proved to be false.”

Kaikeyi told Ramachandra about the background. “Raja had given me two varas because he was pleased with me. He feels ashamed to tell you about them, but if you wish, you can fulfil the varadaans. Your father is bound by the fetters of Satya. Protect him, Beta! A putra is one who saves his father from Narak.”

There is a Narak called ‘pun’. A son who saves his father from being sent there – *punnaamno narakaatraayate` iti putra. Putra shabde`na chaitaddhi narakaatraayate` pitaa* is called a putra.

‘It was as though a spear had pierced Ramachandra’s hriday. “I am the cause of My father’s acute dukha? Why do people doubt that I will do anything that will benefit My father, without My having to take a shapath, or without Kaikeyi telling Me?” He thought.

‘Mataji,” said Ramachandra, “why do you talk to Me in this way? I can give up My prana for Pitaji’s benefit, whether he gives me the aagna or not.

*Ukttah karoti yah putrah sa madhyam udaahritah,*

*ukttoapi kurute` naiva sa putro mala uchyate`. 3. 61*

*Atah karomi tatsarvam yanmaamaaha pitaa mama,*

*satyam satyam karomye`va raamo dvirnaabhibhaashate`. 3. 62*

*Iti raamapratignaam saa shrutvaa vaktum prachakrame`,*



*raama tvadabhishe`kaaratham sambhaarah sambritaashcha ye`. 3. 63*

*Taire`va bharatoavashyamabhishe`chyah priyo mama,*

*apare`na vare`naashu cheeravaasa jataadharah. 3. 64*

*Vanam prayaahi sheeghram tvamadyaiva pituraagnayaa,*

*chaturdasha samaastatra vasa munyatrabhojanah. 3. 65*

*E`tade`va pituste`adya kaaryam tvam kartumarhasi,*

*raajaa tu lajjate`vakttum tvaame`vam raghunandana. 3. 66*

*Shreeraama uvaacha*

*Bharatasyaiva raajyam syaadaham gachchhaami dandakaan,*

*kintu raajaa na vaktteeha maam na jaane`atra kaaranam. 3. 67*

*Shrutvaitadraamavachanam drishtvaa raamam purah sthitam,*

*praaha raajaa dasharatho dukhito dukhitam vachah. 3. 68*

*Streejitam bhraantahridayamunmaargaparivartinam,*

*nigrihya maam grihaane`dam raajyam paapam na tadbhave`t. 3. 69*

*E`vam che`danritam naiva maam sprishe`draghunandana,*

*ityuktvaa dukhasantapto vilalaapa nripastadaa. 3. 70*

*Haa raama haa jagannaatha haa mama praanavallabha,*

*maam visrija katham ghoram vipinam gantumarhasi. 3. 71*

*Iti raamam samaalingya muktakantho ruroda ha,*

*vimrija nayane`raamah pituh sajalapaaninaa. 3. 72*

*Aashvaasayaamaasa nripam shanaih sa nayakovidah,*

*kimatra dukhhe`na vibho raajyam shaasatu me`anujah. 3. 73*

*Aham pratignaam nisteerya punaryaasyaami te`puram,*

*raajyaatkotigunam saukhyam mama raajanvane`satah. 3. 74*



*Tvatsatyapaalanam de`vakaaryam chaap bhavishyati,  
kaike`yyaashcha priyo raajanvanavaaso mahaagunah. 3. 75  
Idaaneem gantumichchhaami vye`tu maatushcha tajjvarah,  
sambhaaraashchopahreeyantaamabhishe`kaarthamaahritaah. 3. 76  
Maataram cha samaashvaasya anuneeya cha jaanakeem,  
aagatya paadau vanditvaa tava yaasye` sukham vanam. 3. 77  
Ityuktvaa tu parikramya maataram drashtumaayayau,  
kausalyaapi hare`h poojaam kurute` raamakaaranaat. 3. 78  
Homam cha kaaryayaamaasa braahmane`bhyo dadau dhanam,  
dhyayate` vishnume`kaagramanasaa maunamaasthita. 3. 79*

A superior son is one who does his pita's work even without being told to do it. A medium son is one who does his pita's work when his pita gives the aagna. A son who doesn't do his pita's work even after being told to do it is not a putra – he is *mootra* (urine)! Therefore, I will do everything Pitaji has said I am to do. *Satyam satyam karomye`va raamo dvirnaabhibhaashate`*. I will make true every word spoken by Pitaji. Rama does not need to repeat Himself – what He says once is enough; it will be done."

When Kaikeyi heard Ramji's pratigna she told Him, "Rama, all the things that have been gathered for your abhishek should be used for the abhishek of my beloved son Bharat. This is one varadaan. The second varadaan is that you don the garb of a Muni, leave your hair piled uncombed on your head, and go to the vana today itself, as per your pita's aagna. Stay in the vana for fourteen years, subsisting on roots, berries etc. This is your pita's karya and you should do it.

The Raja feels ashamed to say this to you, that is why he is silent."



Ramachandra said, “what is so difficult in this? Bharat should be the Raja and I should go to the vana. However, why is Pitaji not saying this to Me directly? Doesn’t he have faith in Me?”

Dashrathji saw Rama standing before him. He spoke with great sorrow. He could not bring himself to tell Ramachandra openly that He should go to the vana, but this is exactly what his words indicate.

‘Dashrathji said, “Rama! I am enslaved by a stree. My hriday is deluded. I have strayed from my path. Please put me into prison and accept the Rajya. You will get no paapa if you do this.”’

The indication is clear that what Kaikeyi says is true.

‘Then Raja Dashrath embraced Rama and began to lament. “Ha Rama! Ha Jagannath! Ha beloved of my prana! You are not worthy of leaving me and going to the vana!” Raja Dashrath embraced Rama and began to cry like a baby. Rama wiped His father’s tears and comforted him. He had knowledge about the right conduct.

Ramachandra told Raja Dashrath, “Maharaj! Your courage is great. There is no cause for dukha in this. It is a matter of great happiness that My younger brother Bharat will become the Raja. I will fulfil the pratigna and come back to Ayodhya after fourteen years. I will get a million times more sukha in the vana than I would get here. Your satya will remain unblemished and the work of the Devtas will be done. Kaikeyi will also be happy... Thus, My vanavas has all benefits.

I want to leave straightaway. Let all the items for the abhishek be kept intact for Bharat. I will comfort Mataji and explain everything to Janaki, and come back in a little while. I will bow down at your feet and set off for the vana immediately.”

Rama Bhagwan did Kaikeyi’s parikrama. He went to Kausalya’s palace. She was doing Bhagwan Narayana’s puja, praying for Ramachandra’s kalian – *“shreeman naaraayanah preeyataam* – may Bhagwan



Narayana be pleased, and Rama benefit in every way. May Rama's glory grow!"

In the Valmiki Ramayana it is written that Kausalya was doing havan, offering oblations into the sacred fire, to propitiate Narayana – *homam cha kaarayaamaasa braahmane`bhyo dadau dhanam* – giving daan to Brahmins. She was doing dhyana of Bhagwan Vishnu.

Kausalya did Bhagwan Vishnu's dhyana in her hriday. She meditated on a formless effulgence that was pure consciousness that was filled with pure anand.

'Bhagwan Rama came and stood before her, but she did not see Him.

*Antahsthame`kam* *ghanachitprakaasham*  
*nirastasarvaatishayasvaroopam,*

*vishnum sadaanandamayam hridabje` saa bhaavayantee na dadarsha*  
*raamam. 3. 80*



## Ayodhya Kand

### The Fourth Sarga

Bidding farewell to Mother Kausalya

*Shreemahaade`va uvaacha*

*Tatah sumitraa drishtvainam raamam raagneem sasambhramaa,  
kausalyaam bodhayaamaasa raamoayam samupasthitah. 4. 1*

*Shrutvaiva raamanaamaishaa bahirdrishtipravaahitaa,  
raamam drishtvaa vishaalaakshamaalingyanke`nyave`shayat.. 4. 2*

*Moordhanyavaghraaya pasparsha gaatram nalotpalachchhavi,  
bhunkshva putre`ti cha praaha mishtamantram kshudhaarditah. 4. 3*

*Raamah praaha na me`maatarbhojanaavasarah kritah,  
dandakaagamane`sheeghram mama kaaloodya nishchitah. 4. 4*

*Kaike`yivaradaane`na satyasandhah pitaa mama,  
bharataaya dadau raajyam mamaapyaaranyamuttamam. 4. 5*

*Chaturdashau samaastatra hyushitvaa munive`shadhrik,  
aagamishye`punah sheeghram na chintaam kartumarhasi. 4. 6*

*Tatchchhrutvaa sahasodvignaa moorchchhitaa punaruttitaa,  
aaha raamam sudukhaataam dukhasaagarasamplutaa. 4. 7*

*Yadi raama vanam satyam yaasi che`nnaya maamapi,  
tvadviheenaa kshanaardham vaa jeevitam dhaaraye`katham. 4. 8*

*Yathaa gaurbaalakam vatsam tyaktvaa nishthe`nna kutrachit,  
tathaiva tvaam na shaknomi tyaktum praanaatpriyam sutam. 4. 9*

*Bharataaya prasannashche`draajyam raajaa prayachchhatu,  
kimartham vanavaasaaya tvaamaagnaapayati priyam. 4. 10*



*Kaike`yyaa varado raajaa sarvasvam vaa prayachchhatu,  
tvayaa kimaparaaddham hi kaike`yyaa vaa nripasya vaa. 4. 11  
Pitaa gururyathaa raama tavaahamadhikaa tatah,  
pitraaaaagnapto vanam gantum vaaraye`yamaham sutam. 4. 12  
Yadi gachchhasi madvaakyamullanghya nripavaakyatah,  
tadaa praanaanparityajya gachchhaami yamasaadanam. 4. 13*

‘Sumitraji saw that Kausalyaji’s eyes were shut; that she was in a state of meditation. She gave her a gentle shake to bring her to outer consciousness – *raamoayam samupsthitah* – “Rama is here,” she said. Kausalyaji’s dhyana was deep. She awoke at Sumitraji’s words. Her eyes opened when she heard the name of Rama.’

Taking the name of Rama in the outer consciousness is superior to doing Rama’s dhyana internally.

‘Kausalya embraced Ramachandra whose eyes were large and beautiful. She made Him sit on her lap, and smelled His head to bless Him. She touched His shareer that was the hue of a blue lotus.

“Beta,” she said, “eat something – here is a sweetmeat. You are hungry.”

Rama said, “Mata, today is not the day for Me to eat. I have to go to the Dandakaranya in a little while. It has been decided that I am to go today, at once. Pitaji has given Kaikeyi the varadaan that Bharat will be made the Raja and I will go to the vana for fourteen years, living in the garb of a Muni, living like a Muni. I will do the needful and come back to you as soon as I can. You are not to worry about Me.”

Kausalya was shocked to hear Rama’s words. She nearly fainted, but she collected herself and began to talk to Ramachandra with deep distress. “He Rama! If You are indeed to go to the vana, take me with You. How will I stay alive without You? Just as a cow cannot bear to be



separated from her calf, I cannot stay without You. You are dearer to me than my prana. If Raja-Maharaj is pleased with Kaikeyi and gives her the varadaan that Bharat will be crowned Raja, I have no objection to it. Let him give Bharat the whole Kingdom; but why is he giving You the aagna to go to the vana? This is something that baffles me. The Raja has the power to give Kaikeyi any vara he wants. Why should I have any objection? He can give what is his to anyone he wants. But, what wrong have You done to Kaikeyi, or to Maharaj, that You should be sent to the vana?

The pita is eminently important; he is the Guru. A pita is the same as the sakshat Guru. His aagna should be obeyed. However, I am Your Mata. As per the Shastras the status of the mother is higher than that of the father. If You are going to the vana at Your Pitaji's aagna, I give You the aagna to stay here. If You obey his aagna instead of mine, I will give up my prana and surrender my shareer to Yama Raj."

*Lakshmanoapi tatah shrutvaa kausalyaavachanam rushaa,  
uvaacha raaghavam veekshya dahanniva jagatrayam. 4. 14*

*Unmattam bhraantamansam kaike'yeevashavartinam,  
baddhavaa nihanmi bharatam tadbandhoonmaatulaanapi. 4. 15*

*Aadya pashyantu me`shaurya lokaanpradahatah puraa,  
raama tvamabhishe`kaaya kuru yatnamarindama. 4. 16*

*Dhanushpaaniraham tatra nihanyaam vighnakaarinah,  
iti bruvantam saumitrimaalingya raghunandanah. 4. 17*

*Shooroasi raghushaardoola mamaatyantahite`ratah,  
jaanaami sarva te`satyam kintu tatsamayo na hi. 4. 18*

*Yadidam drishyate`sarvam raajyam de`haadhikam cha yat,  
yadi satyam bhavaittatra aayaasah safalashcha te`. 4. 19*



*Bhogaa me`ghavitaanasthavidyulle`khe`va chanchalaah,*

*aayurapyagnisantaptalohasthajalavinduvat. 4. 20*

*Yathaa vyaalagalasthoapi bhe`ko danshaanape`kshate`,*

*tathaa kaalaahinaa grasto loko bhogaanashaashvataan. 4. 21*

*Karoti dukhe`na hi karmatantram shareerabhogaarthamaharnisham  
narah,*

*de`hastu bhinnah purushaatsameekshyate` ko vaatra bhogah  
purushe`na bhujiyate`. 4. 22*

*Pitrimaatrisutabhraatridaarabandhavaadisangamah,*

*prapaayaamiva jantoonaam nadyaam kaashthaudhavachchalah. 4.  
23*

*Chhaaye`va lakshmeeshchapalaa prateetaa  
taaruyamamboormivadadhruvam cha,*

*svapnopamam streemukhamaayuralpam tathaapi jantorabhimaana  
e`shah. 4.24*

*Sansritih svapnasadrishee sadaa rogaadisankulaa,*

*gandharvanagaraprakhyaa moodhastaamanuvartate`. 4.25*

*Aayushyam ksheeyate` yasmaadaadityasya gataagataih,*

*drishtvaanye`sham jaraamrityoo kathanchinnaiva budhyate`. 4. 26*

*Sa e`va divasah saiva raatriritye`va moodhadheeh,*

*bhogaananupatatye`va kaalave`gam na pashyati. 4. 27*

Lakshmanji did not know all this. Anger flared up in him when he heard Kausalya's words – *dahanniva jagattrayam* – he looked ready to set fire to all the three worlds. Lakshmanji's anger enhances Rama's gentleness by contrast. It only rises in situations where Rama's



sadgunas shine more brightly in contrast, and the banner of Ramaji's virtues and glory flies high.

"My Pitaji is enslaved by Kaikeyi," said Lakshmanji. "I will tie Pitaji up if necessary. Let Bharat and his brother and his Mama get a glimpse of my strength and valour! I will burn everybody up! Rama! Get ready for the abhishek. I will stand there with my dhanush-baan in my hand and kill anybody who tries to prevent Your abhishek!"

Ramachandra embraced Lakshman lovingly.'

Vivek goes away when a person does something that he has been told to do by someone else. Vivek should always be awake.

'Shri Rama told Lakshman, "you are valiant, Lakshman! You can do anything! I know that My benefit is your only concern. I know the depth of your prema for Me. However, this is not the time to do what you suggest."

Ramachandra sat down on the floor like a Rishi in a vana, ready to give upadesha to jignasus. He told the people present, "Lakshman, had this sansara, Rajya, and shareer been Satya, your effort would have been worthwhile. The bhogas of the sansara are as fickle as the lightening that flashes among the rain clouds. The duration of a manushya's life is like a drop of water that falls on a heated piece of iron. It sizzles for a moment and then vanishes. It is alike a frog caught in the mouth of a snake – the frog feels glad to be alive.

In the same way, this whole jagat is perturbed by the kaala-sarpa; the snake of kaala. Time is like a snake that gobbles up all beings. A frog held in a snake's mouth still hopes for a fly to drop into its mouth for it to eat. This sansara is also trapped in the jaws of kaala, but people want bhoga that is temporary.

People endure suffering, and toil to get bhoga for the shareer. What bhoga will the shareer get? This shareer is a mass of assorted matter. Like a house, it is completely separate from the Atma. What sukha is



there in having asakti for the shareer and in indulging in bhoga for its pleasure?

The association of father, mother, son, brother, wife, friend, and others is like meeting people at the village well. It is like the logs that bump into each other as they float down a river. The wealth of this world is like a shadow that grows and shrinks constantly. Youth is transient, like a ripple on the lake. The sukha of the stree is like the sukha experienced in a dream. The span of life is short. A manushya gets trapped in the sansara because of his abhiman of 'me-mine', but there is no Tattva in this.”

The fact is that vichar done in a crisis is proper vichar. If proper vichar remains steady in adverse circumstances, the person retains his balance of mind.

What is the sansara? It is like a world seen in a dream. All kinds of illnesses are attached to it. It is like the cloud formations which we imagine to be the celestial city of the Gandhravas. The sun rises every morning and sets every evening and life is reduced by a day. People say, 'my son is a year older today. He is growing.' He is not growing; his life is getting shorter day by day. It is the same for all beings.

*Aadityasya gataagatairahah sanksheeyate` jeevitam vyaapaaraih bahu kaaryabhaarakurubhirkaalo na vighnaayate`*,

*drishtvaa janmajaraavipattimaranam traasashcha notpadyate` peetvaa mohamayeem pramaadamadiraam unmattabhootam jagat.*

Bhatr Hari has said, 'the sun rises and sets every day. People carry such a load on their head that they don't realize that time is passing. They see the birth, old age, troubles, and death of other people without feeling afraid for themselves. The manushya drinks the wine of oversight, and loses his senses. He does not see the reality even when he sees old age and death come to other people. He does not think at



all about death being inevitable. This is the most astonishing thing in the world.

In the Mahabharata, the Yaksha said:

*Ahanyahani bhootaani gachchhanti yamamandiram,  
she`shaah jeevitumichchhanti kimaashcharyamatah param.*

What can be a greater wonder than the fact that people see other people die but still they think that they will live on?

The fact is that the Atma is nitya, shuddha, buddha, Mukta and amara. The Jeeva feels the illusion of also being undying. This is a mistake.

People feel that it is the same day and the same night, and chase bhoga. They don't see the passing of time.

*Pratikshanam ksharatye`tadaayuraamaghataambuvat,  
sapatnaa iva rogaudhaah shareeram praharantياهو. 4. 28*

*Jaraa vyaaghreeva puratastarjayantyavatishtate`,  
mrityuh sahaiva yaatye`sha samayam samprateekshate`. 4. 29*

*De`he`ahambhaavamaapanno raajaaham lokavishrutah,  
ityasminmanute`jantuh krimivinbhasmasangnite`. 4. 30*

*Tvagasthimaansavinmootrare`torakttaadisanyutah,  
vikaaree parinaamee cha de`ha aatmaa katham vada. 4. 31*

*Yamaasthaaya bavaanllokam dagdhumichchhati lakshmana,  
de`haabhimaaninah sarve`doshaah praadurbhavanti hi. 4. 32*

*De`hoahamiti yaa buddhiravidyaa saa prakeertitaa,  
naaham de`hashchidaatme`ti buddhirvidye`ti bhanyate`. 4. 33*

*Avidyaa sansrite`rhe`turvidyaa tasya nivartitaa,  
tasmaadyantrah sadaa kaaryo vidyaabhyaase`mumukshubhih,*



*kaamakrodhaadayastatra shatravah shatrusoodana. 4. 34*

*Tatraapi krodha e`vaalam mokshavighnaaya sarvadaa,*

*ye`naavishtah pumaanhanti pitribhraatrisuhritsakhaan. 4. 35*

*Krodhamoolo manastaapah krodhah sansaarabandhanam,*

*dharmakshayakarah krodhastasmaatkrodham parityaja. 4. 36*

“The span of life drips away steadily like water seeping out of a cracked pot. Illness attacks the shareer like an enemy. Old age threatens like a ferocious tiger, and death is waiting for its time to come. The manushya considers his shareer to be his ‘I’ and says, ‘I am the Raja. I have great power and glory.

If birds devour this shareer it becomes their excrement. If it is buried in the ground it is eaten by worms. If it is burnt it turns into ashes. And yet people believe that this excrement, this food of worms, and theses ashes, to be their ‘I’!

This deha, made of bones, flesh, skin, excreta, urine, etc is vikari. It is subject to decay and destruction. How can it be our Atma, Lakshman? This is the reality of the shareer you consider to be your ‘I’, and want to use it to destroy people!

Whenever a manushya has the abhiman of being the deha, all kinds of doshas come into his jeevan. This abhiman is the progenitor of dukha and doshas. The buddhi – ‘I am the deha’ – is called avidya. The buddhi – ‘I am not the deha; I am the chidatma’ is called vidya.

Avidya is the cause of janma-maran in this sansara.

Vidya puts an end to this cycle. Therefore, a manushya who is a mumuksha and wants Mukti from this cycle should always practice vidya.

He Lakshman, killer of enemies! The greatest enemies are the kama, krodha, etc that stay in our mana. A shatru is one who causes suffering



– *shatruh saatanaaya*. That, which makes you suffer, is your shatru; nobody else makes you suffer. A person's mana has a wish that things should happen in a particular way, and what he wants, should be done. When someone does anything that is contrary to his wish he feels that that person is the cause of his suffering. Krodha, by itself, is enough to block the path to Moksha.

The meaning of this is that krodha is the greatest obstacle for a person who wants to lead a carefree life. It is all-pervading. '*krodhah kasmaat – kam sukham runaddhi*' – why is krodha called 'krodha'? It is because krodha becomes an obstacle on the path of 'k' – meaning, sukha, Moksha.

'*Karodha e`va krodha ityuchyate`*' - when a manushya is overcome by krodha he disrespects even the people he should respect, like his father, brother, well-wisher, and others. All heart-burning comes from krodha.

What is the bandhan in this sansara? It is krodha. Krodha reduces Dharma. No Dharma is possible when a manushya is in a rage. Therefore, O Lakshman, *krodham parityaja* – give up your krodha.

*Krodha e`sha mahaan shatrustrishnaa vaitarane nadee,  
santosho nandanavanam shaantire`va hi kaamadhuk. 4. 37*

*Tasmaachchhaantim bhajasvaadya shatrure`va bhaved`nna te`,  
de`he`ndriyamanah praanabuddhyaadibhyo vilakshanah. 4. 38*

*Aatmaa shuddhah svayamjyotiravikaaree niraakritih,  
yaavadde`he`ndriyapraanairbhinnatvam naatmano viduh. 4. 39*

*Taavatsansaaradukhaudhaih peedyante`mrityusanyutaah,  
tasmaattvam sarvadaa bhinnaamaatmaanam hridi bhaavaya. 4. 40*

*Buddhyaadibhyo bahih sarvamanuvartasva maa khidah,  
bhunjanpraarabdhamakhilam sukham vaa dukhame`va vaa. 4. 41*



*Pravaahapatitam kaaryam kurvannappi na lipyase` ,  
baahye` sarvatra kartrittvamaavahannapi raaghava. 4. 42  
Antahshuddhasvabhaavastvam lipyase` na cha karmabhih,  
e`tanme`yoditam kritsnam hridu bhaavaya sarvadaa. 4. 43  
Sansaaradukhairakhilairbaadhyase` na kadaachana,  
tvamapyamba mayaaaadishtam hridi bhaavaya nityadaa. 4. 44  
Samaagamam prateekshasva na dukhaih peedyase` chiram,  
na sadaikatra samvaasah karmamaargaanuvartinaam. 4. 45  
Yathaa pravaahapatitaplavaanaam saritaam tathaa,  
chaturdashasamaasankhyaa kshanardhamiva jaayate`. 4. 46  
Anumanyasva maamamba dukham santyajya dooratah,  
e`vam che`tsukhasamvaaso bhavishyati vane` mama. 4. 47  
Ityuktvaa dandavanmaatuh paadayorapatachchiram,  
utthaapyanke` samaave`shya aasheerbhirabhyandayat. 4. 48  
Sarve` de`vaah sagandharvaa brahmavishnushivaadayah,  
rakshantu tvaam sadaa yaantam tishthantam nidrayaa yutam. 4. 49  
Iti prasthaapayaamaasa samaalingya punah punah,  
lakshmano api tadaa raamam natvaa harshaashrugadgadah. 4. 50  
Aaha raama mamaantasthtah sanshayoayam tvayaa hatah,  
yaasyaami prishthato raama se`vaam kartum tadaadisha. 4. 51  
Anugrihneeshva maam raama nochet`praanaamstyajaamyaham,  
tathe`ti raaghavoopyaaha lakshmanam yaahi maachiram. 4. 52  
Pratasthe` taam samaadhaatum gatah seetaapatirvibhuh,  
aagatam patimaalokya seetaa susmitabhaashinee. 4. 53*



*Svarnapaatrasalilaih paadau prakshaalya bhakttitah,  
paprachchha patimalokya de`va kim se`nayaa vinaa. 4. 54  
Aagatoasi gatah kutra shve`tachchhatram cha te`kutah,  
vaaditraani na vaadyante`kireetaadivivarjitah. 4. 55  
Saamantaraajasahitah sambhramaannaagatoasi kim,  
iti sma seetayaa prishto raamah sasmitamabraveet. 4. 56  
Raagnaa me`dandakaaranye`raajyam dattam shubhe`akhilam,  
atastapaalanaarthaaya sheeghram yasyaami bhaamini. 4. 57  
Adyaiva yaasyaami vanam tvam tu shvashroosameepagaa,  
shushrooshaam kuru me`maaturna mithyaavaadino vayam. 4. 58  
Iti bruvantam shreeraamam seetaa bheetaabraveedvachah,  
kimartham vanaraajyam te`pitraa dattam mahaatmanaa. 4. 59  
Taamaaha raamah kaike`yyai raajaa preeto varam dadau,  
bharataaya dadau raajyam vanavaasam mamaanaghe`. 4. 60  
Chaturdasha samaastatra vaaso me`kila yaachitah,  
tayaa de`vyaa dadau raajaa satyavaadee dayaaparah. 4. 61  
Atah sheeghram gamishyaami maa vighnam kuru bhaamini,  
shrutvaa tadaamavacanam jaanakee preetisanyutaa. 4. 62  
Ahamagre`gamishyaami vanam pashchaattvame`shyasi,  
ityaaha maam vinaa gantum tava raaghava nochitam. 4. 63  
Taamaaha raaghaavah preetah svapriyaam priyavaadineem,  
katham vanam tvaam ne`shye`aham bahuvyaaghramrigaakulam. 4.  
64  
Raakshasaa ghoraroopaashcha santi maanushabhojinah,*



*sinhavyaaghravaraahaashcha sancharanti samantatah. 4. 65*  
*Katvamlafalamoolaani bhojanaartham sumadhyame`,*  
*apoopaani vyanjanaani vidyante` na kadaachana. 4. 66*  
*Kaale` kaale` falam vaapi vidyate` kutra sundari*  
*maargo na drishyate` kvaapi sharkaraakantakaarvitah. 4. 67*  
*Guhaagahvarasambaadham jhilleedanshaadibhiryutam,*  
*e`vam bahuvidham dosham vanam dandakasangnitam. 4. 68*  
*Paadachaare`na gantavyam sheetavaatapaadimat,*  
*raakshasaadeenvane` drishtvaa jeevitam haasyase`achiraal. 4. 69*  
*Tasmaadbhadre` grihe` tishtha sheeghram drakshyasi maam punah,*  
*raamasya vachanam shrutvaa seetaa dukhasamanvitaa. 4. 70*  
*Pratyuvaacha sfuradvaktraa kinchitkopasamanvitaa,*  
*katham maamichchase` tyakttum dharmapatneem pativrataam. 4.*  
*71*  
*Tvadananyaamadosham maam dharmagnoasi dayaaparah,*  
*tvatsameepo sthitaam raama ko vaa maam gharshaye`dvane`. 4. 72*  
*Falamoolaadikam yadyattava bhukhtaavashe`shitam,*  
*tade`vaamritatulyam me` te`na tushtaa ramaamyaham. 4. 73*  
*Tvayaa saha charantyya me` kushaah kaashaashcha kantakaah,*  
*pushpaastaranatulyaa me` bhavishyanti na sanshayah. 4. 74*  
*Aham tvaa kle`shaye` naiva bhave`yam kaaryasaadhinee,*  
*baalye` maam veekshya kashchidvai jyotih shaastravishaaradah. 4. 75*  
*Praaha te` vipine` vaasah patyaa saha bhavishyati,*  
*satyavaadee dvijo bhooyaadgamishyaami tvayaa saha. 4. 76*



Anyatkinchitpravakshyaami shrutvaa maam naya kaananam,  
 raamaayanaani bahushah shrutaani bahubhirdvijaih. 4. 77  
 Seetaam vinaa vanam raamo gatah kim kutrachidvada,  
 atastvayaa gamishyaami sarvathaa tvatsahaayinee. 4. 78  
 Yadi gachchhasi maam tyaktvaa praanaanstyakshyaami te`agratah,  
 iti tam nishchayam gnaatvaa seetaayaa raghunandanah. 4. 79  
 Abraveedde`vi gachchha tvam vanam sheeghram mayaa saha,  
 arundhatyai prayachchhaashu haaraabharanaani cha. 4. 80  
 Braahmane`bhyo dhanam sarvam dattvaa gachchhaamahe`vanam,  
 ityuktvaa lakshmane`naashu dvijaanaahooya bhakttitah. 4. 81  
 Dadau gavaam vrindashatam dhanaani vastraani divyaani  
 vibhooshanaani,  
 kutumbavadbhyah shrutasheelavadbhayo mudaa dvije`bhyo  
 raghuvanshake`tuh. 4. 82  
 Arundhatyai dadau seetaa mukhyaanyaabharanaani cha,  
 raamo maatuh se`vake`bhyo dadau dhanamane`kadhaa. 4. 83  
 Svakaantah puravaasibhyah se`vake`bhyastathaiva cha,  
 pauraanapade`bhyashcha braahmane`bhyah sahasrashah. 4. 84  
 Lakshmanoapi sumitraam tu kausalyaayai samarpayat,  
 dhanushpaanih samaagatya raamasyaagre`vyavasthitah. 4. 85  
 Raamah seetaa lakshmanashcha jagmuh sarve`nripaalam. 4. 86  
 Shreeraamah saha seetayaa nripapathe`gachchhan shanaih saanujah  
 pauraan jaanapadaankutoohaladrishah saanandamudveekshayan,  
 shyaamah kaamasahasrasundaravapuh kaantya disho bhaasayan



*paadanyaasapavitritaakhilajagat praapaalayam tatpituh. 4. 87*

Krodha is the biggest enemy, and trishna is the *vaitarnee nadee* – the river called Vaitarni that a jeevatma has to cross when it leaves its shareer and goes to the realm of Yama Raj.”

This is the definition given by Bhagwan Shri Ramachandra.

”The Vaitarni is very dirty. Jeevatmas float in it, sinking and surfacing. Santosh is the Nandanvan, the garden of the Devtas. Shanti is the Kamadhenu, the wish-fulfilling cow.

Lakshman, nobody in this world is your shatru, so hold on to shanti. If there is any shatru who is the biggest enemy of a manushya it is our own mana and indriyas.”

Shankaracharya bhagavan said, ‘*ke` shatravah santi? Nijendriyaani. Kaanye`va mitraani? Jitaani taani.*’ Who is the shatru in our jeevan? Our indriyas are our greatest enemies when they take us to the wrong places and trap us. And, who is our greatest mitra? The indriyas are our greatest friends when they are kept restrained, and take us to good places.

This Atma is not the deha, because it is an assorted heap – *sandhaatastu paraarthatvaat* – any object made of many components joined together is not made for its own use; it is made for the use of some other. A motor car is made of several different parts put together. It is meant for others to ride on, not for the car itself. The shareer is made of bones, nerves, blood, skin, flesh etc, It is not created for its own use. The owner of the shareer uses it as a vehicle. He is separate from the shareer. The shareer is made for the use of the jeevatma.

”The Atma is our own Self, and no other. It is shuddha; not ashuddha. It is svayam-prakash – no other light is needed for it to be perceived. It is not vikari. It has no form. As long as the manushya fails to



understand that the Atma is separate from the deha, indriyas, prana, etc, he remains dukhi because of the suffering inflicted by the sansara.

Therefore, Lakshman, understand that your deha is separate from your Atma. Understand also that the Atma is separate from the buddhi. The buddhi changes but the Atma does not change. A manushya does not have insistence for his own buddhi being correct until he gets kusang. Association with the wrong kind of people makes a manushya obdurate. The buddhi keeps changing, and so do decisions, but the Atma remains unchanged.

Therefore, you should experience the Atma. Endure patiently whatever prarabdha brings in the flow of time, whether it is sukha or dukha. The things you do in times of adversity do not get attached to you even if you feel that you are the karta. Your essential nature is shuddha; actions cannot smear your essential nature. Lakshman! Experience all that I have told you in your hriday. Then, the dukha of the sansara will not hinder you.

Mata! Everything I told Lakshman is also meant for you. You should also fill this in your hriday. Wait for the time when we will be together again. You will not feel dukha. Look, when we all walk on our separate paths of karma, how can we always be together? We are like the logs that float down a river, bumping with each other occasionally. Fourteen years are nothing very long – the time will pass like half a moment.

Please give Me your aagna, Mata. Let go of dukha. If you send Me to the vana with your aagna, I will be sukhi; otherwise, I will go to the vana feeling dukhi, repenting all the time that I flouted your aagna. Since it is certain that I must go, give Me your aagna and make Me sukhi, Mata!”

Shri Ramachandra fell at His mother’s feet, holding them for some moments. Kausalya Mata raised Him up and made Him sit on her lap. She gave Him her ashirvad. “May all the Devtas, Gandharvas, Brahma,



Vishnu, Shiva and other powers protect You when You walk, sit, and sleep.”

Kausalya Mata embraced Ramachandra repeatedly and then bid Him farewell. Lakshmanji bowed down to Rama with tears in his eyes. “Rama,” he said, “you have removed all my doubts. I will go to the vana with You to do Your seva. Have compassion on me – if You don’t let me go with You I will give up my prana. I won’t stay alive without You.”

‘Tathastu, Lakshman! Come with Me, but let there be no delay.”

Sitapati Bhagwan Ramachandra went to Sitaji to tell her about the changed circumstances. Sitaji came forward in welcome with a smile on her face. Her nature was to always talk smilingly – *susmitaa bhaashinee.*’

The description of Ramachandra is – *smita poorvabhibhaashee cha* – He would be the first to speak even when He met a stranger. This was His natural behaviour. He had goodwill for all.

When a person has abhiman he waits for the other to speak first, or he waits to be introduced, or he speaks if the other person comes with folded hands and bows down to him.

‘Janaki brought a gold vessel and washed Ramachandra’s charan with great prema. She said, “Swami, how is it that You have come alone, with no armed escort? Where is Your ceremonial umbrella? Why is there no band, playing music? Why is there no crown on Your head? You always have many people with You; why are You alone today? Have You come in haste, in some agitation? What has happened?”

Shri Ramachandra smiled at her.’

There are some people who are gloomy and pessimistic by nature. They spread gloom wherever they go. If a person is cheerful others feel cheerful at the sight of him. If a manushya is able to smile in



adverse situations it reduces the dukha of others. If he becomes dukhi and begins to weep he only spreads dukha.

‘Bhagwan Ramachandra smiled. He conveyed the news in a positive manner. “Kalyani! Sita! The Raja has given Me the whole Dandakaranya to rule over. I want to go at once to look after My Rajya. I will leave today itself. You stay with your mother-in-law and do her seva. I am not telling you any lies; I am not joking. What I say is absolutely true.”

Sitaji’s hriday was filled with dread when she heard this. “Why?” she asked, ‘why have You been given the Rajya of the vana?’”

‘The Raja was very pleased with Kaikeyi. He gave her two varas. The Rajya of Ayodhya is given to Bharat, and fourteen years of vanavas to Me. Maharaj gave Kaikeyi what she asked for. He is satyavadi and compassionate.’”

The way Ramachandra described His Pitaji at such a time is worth noting. *Styavaadee dayaaparah* – he is true to his word, and he is compassionate.

“And so, My dear, please don’t make any objection. I will go quickly.”

Janaki felt no dukha when she heard about Rama’s vanavas. She felt prema and contentment – *jaanakee preeti sanyutaa*.

“I will walk ahead, and You walk behind me,” she said. “It is not right if You go to the vana without me.”

Ramachandra felt pleased with Janaki’s reaction – *svapriyaam priyavaadineem* – she is His beloved patni, and her response is filled with prema. “How can I take you to the vana with Me, Janaki?” He asked. “There are lions and tigers and other dangerous animals in the vana. We have to eat wild berries and roots that are sour and bitter, and they are not always found. There is no proper path to walk on. We have to walk on sharp stones and nettles. There are large caves with huge insects and worms. We have to walk, face rain and heat and cold.



You will get frightened if you see a Rakshasa. This is why it is better that you remain here, Janaki. I will come back to you very soon.”

Sitaji felt very dukhi when she heard this. When she first heard about Rama’s vanavas she felt pleased, assuming she would go with Him. When she heard Him say that she should stay back her lips trembled. It is shown here when the time is right for anger to rise in the mana of a pativrata patni.

‘Sitaji felt a spurt of anger – *sfuradvakraa kinchitkopasamanvitaa*.

“I am Your Dharma-patni,” said Janakiji. “A pati can leave his Dharma-patni if she is not a pativrata, but I am a pativrata Dharma-patni. Why do You want to leave me behind? I have nobody but You. There is no dosha in me. You, Yourself, are Dharmagna. You are compassionate. There is nothing in the vana that can harm me if I am with You. I will eat whatever is left after You have eaten, and that will be like amrita for me; forget about any bitter or sour taste. I can be sukhi only if I am with You. When I am with You, the sharp stones and nettles will seem like soft flowers. There is no doubt about this.

I will not trouble You in any way; I will help in making Your work a success. When I was a child a jyotish had told me that I would stay in the vana for some year with my pati. Don’t let that Brahmin’s prediction be proved false. It is also my responsibility to ensure that the one thing he told me should come true. Let us prove the Brahmin’s word to be true; we will go to the vana together.

There is one thing more that I want to point out to You. I have listened to many different Ramayanas, from many Brahmins. In none of them is it written that Rama went to the vana without Sita. Have You heard this anywhere? If so, tell me which Ramayana says this – *kutrachidvada*. So, I will go with You and I will help You in every way. If You leave me behind and go alone to the vana, I will give up my prana in Your presence.”



Seeing Sitaji's resolute insistence Ramachandra said, "Devi, get ready quickly and come with Me. Give all your necklaces to Arundhati. There is no question of taking garments and ornaments to the vana. Do daan of all the valuables you have to Brahmins, because their learning is their only livelihood."

Sitaji told Lakshman to call all the Brahmins. She did daan of hundreds of cows, and distributed her possessions, giving the most valuable to Arundhati. Rama gave various items to the people who served His mata Kausalya and His own servitors, and to the people who had come from rural areas for the abhishek.

Lakshman came with his mata Sumitra and entrusted her to Kausalya. He had his dhanush and quiver of arrows, and a long dagger, but nothing else. He came and stood before Ramachandra and said, 'I am ready. There are no preparations I have to make since I am not taking anything with me.'

Rama, Lakshman and Janaki all started to walk to Dashrath's palace.'

There is a description that Rama, Lakshman and Sita walked sedately on the main road. There was no haste in them. The shanti of a manushya should never be lost.

'The people of Ayodhya and those who had come from the areas round the city watched them with interest. Rama, Lakshman and Sita also looked at them with anand – *saanandamudveekshyayan*. Shri Rama's bluish form was so beautiful that not even a hundred Kamadevs could match its lustre. There was no lessening of the brightness on His face. His effulgence radiated in all directions. His footsteps made the entire world pavitra. Bhagwan Shri Ramachandra reached the palace of His father, Raja Dashrath



## The Fifth Sarga

### Going to the Vana.

*Shreemahaade`va uvaacha*

*Aayaantam naagararaa drishtvaa maarge` raamam sajaanakim,*

*lakshmane`na samam veekshya uchuh sarve` paraspram. 5. 1*

*Kaike`yyaa varadaanaadi shrutvaa dukhasamaavritaah,*

*bata raajaa dasharathah satyasangham priyam sutam. 5. 2*

*Streehe`toratyajatkaamee tasya satyaatmataa kutah,*

*kaike`yee vaa katham dushtaa raamam satyam priyankaram. 5. 3*

*Vivaasayaamaasa katham kroorakarmaatimoodhadheeh,*

*he` janaa naatra vastavyam gachchhaamoadyaiva kaananam. 5. 4*

*Yatra raamah sabhaaryashcha saanujo gantumichchhati,*

*pashyantu jaanakeem sarve` paadachaare`na gachchhateem. 5. 5*

*Pumbhih kadaachiddrishtvaa vaa jaanakee lokasundaree,*

*saapi paade`na gachchhantee janasanghe`shvanaavritaa. 5. 6*

*Raamoapi paadachaare`na gajaashvaadivivarjitah,*

*gachchhati drakshyatha vibhum sarvalokaika sundaram. 5. 7*

*Raakshasee kaike`yeenaamnee jaataa sarvavinaashinee,*

*raamasyaapi bhav`ddukham seetaayaah paadayaanatah. 5. 8*

*Balavaanvidhire`vaatra pumprayatno hi durbalah,*

*iti dukhaakule`vrinde`saadhoonaam munipungavah. 5. 9*

*Abraveedvaamade`voatha saadhoonaam sanghamadhyagah,*

*maanushochatha raamam vaa seetaam vaa vachmi tattvatah. 5. 10*

*E`sha raamah paro vishnuraadinaaraayanah smritah,*



*e`shaa saa jaanakee lakshmeeryogamaaye`ti vishrutaa. 5. 11*  
*Asau she`shastamanve`ti lakshmanaakhyashcha saampratam,*  
*e`sha maayaagunairyukttastaasaakaarabaaniva. 5. 12*  
*E`sha e`va rajoyuktto brahmaabhridvishvabhaavanah,*  
*sattvaavishtastathaa vishnustrijagatpratipaalakah. 5. 13*  
*E`sha rudrastaamasoante` jagatpralayakaaranam,*  
*e`sha matsyah puraa bhootvaa bhakttam vaivasvatam manum. 5. 14*  
*Naavyaaroosha layasyaante` paalayaamaasa raaghavah,*  
*samudramathane` poorvam mandare` sutalam gate`. 5. 15*  
*Adhaarayatsvaprishthe`adrim koormaroopee raghoottamah,*  
*maha rasaatalam yaataa pralaye` srikaroabhavat. 5. 16*  
*Tolayaamaasa danshtraagre` taam kshoneem raghunandanah,*  
*naarasinham vapuh kritvaa prahlaadavaradah puraa, 5. 17*  
*Trailokyakantakam rakshah paatayaamaasa tatrakhaih,*  
*putraraajyam hritam drishtvaa hyadityaa yaachitah puraa. 5. 18*  
*Vaamanatvamupaagamya yaanchayaa chaaharatpunah,*  
*dushtakshatriyabhoobhaaranivrittyai bhaargavoabhavat. 5. 19*  
*Sa e`va jagataam naatha idaaneem raamataam gatah,*  
*raavanaadeeni rakshaansi kotisho nihanishyati. 5. 20*  
*Maanushe`naiva maranam tasya drishtam duraatmanah,*  
*raagnaa dasharathe`naapi tapasaaraadhito harih. 5. 21*  
*Putratvaakaankshayaa vishnostasaa putroabhavaddharaih,*  
*sa e`va vishnuh shreeraamo raavanaadivadhaayahi. 5. 22*  
*Gantaadyaiva vanam raamo lakshmane`na sahaayavaan,*



*e`sha seetaa hare`rmaayaa srishtisthityantakaarinee. 5. 23*  
*Raajaa vaa kaike`yee vaapi naatra kaarananvapi,*  
*poorve`dyurnaaradah praaha bhoobhaaraharanaaya cha. 5. 24*  
*Raamoapyaaha svayam saakshaachchhvo gamishyaamyaham*  
*vanam,*  
*ato raamam samuddishya chintaam tyajata baalishaah. 5. 25*  
*Raamaraame`ti ye`nityam japanti manujaa bhuvi,*  
*te`shaam mrityubhayaadeeni na bhavanti kadaachana. 5. 26*  
*Kaa punastasya raamasya dukhashankaa mahaatmanah,*  
*raamanaamnaiva mukttih syaatkalau naanye`na ke`nachit. 5. 27*  
*Maayaamaanusharooke`na vidamba yati lokakrit,*  
*bhakttaanaam bhajanaarthaaya raavanasya badhaaya cha. 5. 28*  
*Raagnashchaabheeshtasiddhyartham maanusham vapuraashritah,*  
*ityutvaa viraraamaatha vaamade`vo mahaamunih. 5. 29*  
*Shrutvaa te`api dvijaah sarve` raamam gnaatvaa harim vibhum,*  
*juhurhritsanshayagranthim raamame`vaanvichintayan. 5. 30*  
*Ya idam chintaye`nnityam rahasyam raamaseetayoh,*  
*tasya raame`dridhaa bhakttirbhava`dvignaana poorvikaa. 5. 31*  
*Rahasyam gopaneeyam vo yooyam vai raaghavapriyaah,*  
*ityuktvaa prayayau vipraste`api raamam param viduh. 5. 32*  
*Tato raamah samaavishya pitrige`hamavaaritah,*  
*saanujah seetayaa gatvaa kaike`yeemidabraveet. 5. 33*  
*Aagataah smo vayam maatastrayaste`sammatam vanam,*  
*gantum kritadhiyah sheeghramaagnaapayatu nah pitaa. 5. 34*



*Ityukttaa sahasotthaaya cheeraani pradadau svayam,  
raamaaya lakshmanaayaatha seetaayai va prithak prithak. 5. 35*

*Raamastu vastraanyutsriya vanyacheeraani paryadhaat,  
lakshmanoapi tathaa chakre` seetaa tatra vijaanataa. 5. 36*

*Haste` griheetvaa raamasya lajjayaa mukhamaikshata,  
raamo griheetvaa tachcheeramanshuke` paryave`shtayat. 5. 37*

*Tad drishtvaa ruruduh sarve` raajadaaraa samantatah,  
vasishthastu tadaakarnya ruditam bhartsayan rushaah. 5. 38*

*Kaike`yeem praaha durvritte` raama e`va tvayaa vritah,  
vanavaasaaya dushte` tvam seetaayai kim prayachchhaasi. 5. 39*

*Yadi raamam samatve`ti seetaa bhaktyaa pativrata,  
divyaambaradharaa nityam sarvaabharanabhooshitaa. 5. 40*

*Ramayatvanisham raamam vanadukhanivaarinee,  
raajaa dasharatho apyaaha sumantram rathamaanaya. 5. 41*

*Rathamaruhya gachchhantu vanam vanacharapriyaah,  
ityuktvaa raamamaalokya seetaam chaiva salakshmanam. 5. 42*

*Dukhaannipatito bhoomau rurodaashrupariplutah,  
aaruroha ratham seetaa sheeghram raamasya pashyatah. 5. 43*

*Raamah pradakshinam kritvaa pitaram rathamaaruhat,  
lakshmanah khadangayugalam dhanustooneeyugam tathaa. 5. 44*

*Griheetvaa rathamaaruhya nodayaamaasa saarathim,  
tishtha tishtha sumantre`ti raajaa dasharathoabraveet. 5. 45*

*Gachchha gachchhe`ti raame`na noditoachodayadratham,  
raame` dooram gate` raajaa moorchhitah praapatadbhuvi. 5. 46*



*Pauraastu baalavridhaashcha vridhaa braahmanasattamaah,  
tishthatishthe`ti raame`ti kroshanto rathamanvayuh. 5. 47*

*Raajaa ruditvaa suchiram maam nayantu graham prati,  
kausalyaayaa raamamaaturityaaha parichaarakaan. 5. 48*

*Kinchitkaalam bhave`ttatra jeevanam dukhitasya me`,  
ata griham pravishaiva kausalyaayaah papaata ha,  
moorchchhitashcha chiraadbhuddhvaa  
tooshneeme`vaavatasthivaan. 5. 50*

‘The people saw Sita, Rama, and Lakshman walking on the main road. They began to talk among themselves. They were filled with anguish when they heard about the varadaan given to Kaikeyi. The unanimous feeling was that Raja Dashrath had sacrificed his priya putra – who is a satya sangha – for the sake of his stree. “This is a sign of his propensity for lust, not his satya!” they declared. ‘How did Kaikeyi become so wicked? It is cruel and foolish of her to send Rama to the vana; Rama, who only does what pleases everybody!”

They all felt, “this city is no longer worth staying in, my brother. Come, let us also go to the vana today with Sita, Rama and Lakshman, and stay where they stay. Just see – Janaki is walking barefoot on the road!”

Some people may have seen Janakiji before, but generally, she rarely appeared in public. “Janaki has the beauty of a Queen! She is going on foot like a commoner, without slippers! So are Rama and Lakshman! They should be going on a chariot, or seated on an elephant! Look – He, who pervades the world with His beauty, that Ramachandra is before our eyes! A Rakshasi has been born in the form of Kaikeyi – she has destroyed everybody. Even Rama would be feeling dukha at the sight of Sitaji walking on the road like this. Sita may or may not feel dukha about this, but she is bound to feel dukha to see Ramachandra



walk barefoot on the road in this manner! The Vidhata who rules everybody's destiny is all-powerful! The efforts of the manushya are feeble indeed!"

Seeing the acute distress of the Sadhus, Vamdev Muni appeared before them. He had obtained Brahmagnan when he was still in his mother's womb. All obstacles to Gnan had been removed even before he was born.

Vamdev Muni told the Sadhus, "I will tell you the actual story behind this. The fact is, you should not grieve for Sita or for Rama. Rama is Para-Vishnu. He is Adi-Narayana, and Janaki is Laxmi, His Yoga-Maya. Lakshman is the roop of the Shesha. It is the one Paramatma who, using His Maya, appears in many different forms. When He merged with Rajoguna He took the form of Brahma and created this srishti. When He accepted the predominance of Sattvaguna He became Vishnu, and sustained the world. He is Rudra when He accepts Tamoguna and destroys the world.

It is He who assumed the form of a fish and came in the Matsya Avatar to protect Vivasvat Manu sitting in a boat. At the time of the Samudra Manthan He adopted the form of a turtle. This was His Kachhap Avatar. He supported the Mandarachal parvat on His back. It was none other but He, who became a boar and came in the Varaha Avatar to save the Prithivi, and bring her up from the Rasatal, the lowest of the seven Naraks. In His Nrisingha Avatar He gave a varadaan to Prahlad, and killed Hiranyakashipu. In response to Aditi's prayer He came as Vaman Bhagwan. Then, He came as Parashuram to reduce the burden of the Prithivi. The same Swami of this Jagat has now come as Ramachandra.

Ramachandra will destroy Ravana and the other Rakshasas. That wicked man can only be killed by a manushya. This is why Bhagwan has assumed a manushya form, and come as the son of Dashrath.



Dashrath had done severe tapasya with the desire to have Bhagwan as his son.

Thus, it is the same Vishnu in the form of Rama. He is going to the vana in order to kill Ravana. Lakshman will help Him. Sitaji is His Maya, who actually does the srishti, sthiti and pralay of this world.

Look, my brothers, don't blame Raja Dashrath. Don't even blame Kaikeyi. It is a dosha of our own mana to blame others. When a manushya considers somebody to be a paapi, that person may or may not be a paapi, but the paapa in the person's mana sees the other as a paapi. The kalpana of paapa-punya is in our own mana. It has been put there by some external source. We have accepted it as a fact. In the vastu that is the adhishtana, the Sattva – the Paramartha – there is nothing to worry about.”

Kaikeyi was the daughter of the land of *kaike`ya*. There is also a word, *kaike`yee*, or *ke`kaya*, or *kaikaya*.

”Just yesterday, Naradji came to Ramachandra and prayed to Him to remove the burden of the Prithivi. Rama Himself made the pratigna to go to the vana and kill the Rakshasas, so there is no need to worry about Rama. It is foolish to worry about the Paramatma! Even a person who does japa of Rama's name does not need to fear mrityu; then, what reason is there to think that Rama will suffer?

In the Kali Yuga a manushya gets Mukti by chanting Rama-naam. He needs no other sadhan to get Mukti. How can that Rama get dukha?”

I had once gone to meet Pundit Ramvallabhasharanji. He lived at Janaki Ghat in Ayodhya. Shri Chakraji was with me. I asked him, ‘Maharaj, it is said, “*sarayoosnaanamuktih*” – a person who takes a bath in the Saryu gets Mukti. How can that be? “*Rite` gnaanaanna mukti*” – Mukti cannot be obtained without getting Gnan. If that be the case, how can a manushya get Mukti by taking a bath in the Saryu,



without him having got Brahmagnan, or by taking Rama-naam? Or getting Bhagwan's darshan?'

He explained this to me. 'Look,' he said, 'the bhava "I am baddha" is just a conviction that has been created in the mana. Where is the bandhan? Just as one belief gets settled in the mana, another bhava should be created to replace it – 'I am Mukta'. If Rama gives you a varadaan that you are Mukta, you will be Mukta. If Saryu-snan creates the belief in you that you have become Mukta after bathing in the Saryu, you will not consider yourself to be baddha. It is absolutely a belief that we are bound in this sansara. Has anybody seen the bandhan?

Who are people bound to – a stree, a purush, the karmas that give punarjanma or Narak? Who is anybody actually bound by? The mana has developed a firm conviction that is imagined. It is a bhram. It is not created by prama.

If a manushya gets the prama, "I am nitya, shuddha, buddha and Mukta", this prama is so powerful that it can make the person Mukta. Therefore, utter the name of Rama once – *raaaaaaama* – you will be released! In fact, it is described that if a manushya utters the verb "*charaamah, maraamah, haraama*" at the time of death he will get Mukti, because these word include the name of Rama!'

There is an episode in the Shiva Purana that there was a dacoit. He would call out, '*aahara*', or '*prahara*' – meaning, 'loot him, kill him'. He went into a coma at the time of his death, but he uttered these words even in an unconscious state. Shankarji's emissaries arrived to take him to Shivaloka, because these words included Shivaji's name – 'Hara, Hara'.

This is the greatness of the impact of Bhagwan's name.

Somebody may question as to how a false impression of Bhagwan's name has so much power. I ask a counter-question. The naam-abhasa



is an abhasa; that is true, but is the bandhan real? Had the bandhan been real, the real naam would be needed to sever it. The fact is that the bandhan is also an abhasa and so it has to be broken by the naam-abhasa. A real bandhan needs a real name, but a false impression of Bhagwan's name is enough to break a false bandhan.

This is how Vedanta is established.

“Shri Rama confuses people using His Maya. Let bhaktas do bhajan, let Ravana be killed. And let the desire of the Rajya and Raja come true. This is why He has come as a manushya.” After saying this, Vamdev became silent.

All the Brahmins reacted simultaneously. “Oh – Rama is the sakshat Bhagwan!” Their doubts and worries vanished instantly.

This is the secret truth about Rama-Sita. Whoever mediates on it every day will get bhakti for Rama, which is filled with vighnan. Bhakti is attained unknowingly, in darkness. Just as a person sees somebody walking, and instinctively feels that the person is a great siddha. However, the man knows nothing about chamatkaras and siddhis or Bhagwan's anugraha. This is how people get trapped in this sansara.

If you grasp this Rama-Rahasya properly, you will get the vighnan of the Rama-Tattva. The bhakti that comes after a person gets vighnan is enduring. It is the real bhakti. The bhakti that comes without having knowledge is because of vishvas-shraddha.

“This Rama-rahasya I have told you should be kept hidden. You are all dear to Rama. It will not help Rama if you disclose this rahasya to others.” Vamdevji went away after saying this. The Brahmins who had heard his words understood that Rama was the Param-Brahman.

After this, who was to stop Rama, Lakshman and Sita from going to Raja Dashrath's palace? They went to Kaikeyi's chamber. “Mata,” said Rama, “we have come to you, ready to go to the vana as per your wish. Now, let Pitaji give us the aagna to go as quickly as possible.”



Kaikeyi quickly brought cheer-vastra, the garb worn by Sadhus. She gave one to each of them. Rama changed into the garments made of the bark of a tree, but Sitaji did not know how they were to be worn. She held the garments in her hand, embarrassed, and looked helplessly at Ramachandra. He took the garments from her hand and put them on her, over the clothes she was wearing. The Queens and other ladies in the room began to weep to see this. The sound of their crying reached the people waiting in the hall outside.

Guru Vasishtha came in to see the cause of the lamenting. He understood the matter at a glance and rebuked Kaikeyi. “Oh, you dushcharinee! You asked for vanavas for Rama, not for Sita! Why are you giving her these garments? If Sita goes to the vana with Rama, it is because of her prema and pativrata; why should she wear cheer-vaikal? Sita will go wearing her normal clothes and ornaments. She will stay with Rama and give Him sukha, and remove the dukha of vanavas.”

All present were quiet when they heard Vasishthji’s words. Raja Dashrath told Sumantra, “Sumantra, bring the chariot. Let the three go in the chariot, and do what is of benefit for the people who live in the vana.” Tears flowed from his eyes. He saw Rama, Sita and Lakshman ready to set off and fell in a faint.’

It is the etiquette to keep the father and mother on the right.

‘Rama kept Dashrathji to His right as He climbed on to the chariot, followed by Sitaji. Lakshman climbed up, carrying two daggers, two bows and two quivers full of arrows. He knew they would be needed in the vana.

Ramachandra told Sumantra to start. Dashrathji kept saying, “stop! stop!” but Ramachandra told Sumantra to go quickly and not prolong Dashrath’s agony. When the chariot went out of sight Dashrath again became unconscious. People ran behind the chariot – Brahmins, the young and the old, and others – calling out to Sumantra to stop.



Raja Dashrath recovered consciousness and started to weep bitterly. After a long time he told his servants to take him to Kausalya's palace. "I want to go to Rama's Mata," he said. 'I will hold on to my jeevan a little longer there. I cannot live without Rama.'" When he was taken there he collapsed again. He became silent after he regained consciousness.

Ramachandra Bhagwan's chariot reached the bank of the Tamasa river. They spent the rest of the day there, peacefully. They drank the water, but did not eat anything.

*Raamastu tamasaateeram gatvaa tatraavasatsukhee,  
jalam praashya niraahaaro vrikshamoole`asvapadvibhuh. 5. 51  
Seetayaa saha dharmaatmaa dhanushpaanistu lakshmanah,  
paalayaamaasa dharmagnah sumantre`na samanvitah. 5. 52  
Pauraah sarve` samaagatya sthitaastsyaavidooratah,  
shakttaa raamam puram ne`tum noche`drachchhaamahe` vanam. 5.  
53*

All three fasted that day. Shri Ramachandra and Sitaji slept at the foot of a large tree. Lakshmanji kept guard with his dhanush-baan in his hands, with Sumantraji beside him.

The people who had followed the chariot all reached there a little later. They sat at some distance, determined to either take Rama back to Ayodhya or to go with Him to the vana.

*Iti nishchayaamaagnaaya te`sham raamoativismitah,  
naaham gachchhaami nagarame`te` vai kle`shabhaaginah. 5. 54*

Rama was amazed at this decision of the people of Ayodhya, and the great prema they had for Him. He thought, "I will not go into the city; these people will suffer if they follow Me into the vana." He made a



quick decision, and told Sumantra, “let us leave quietly while these people are asleep.”

Goswamiji has written up to this point. He has not written the next part.

*Bhavishyanteeti nishchitya sumantramidamabraveet,  
idaaneeme`va gachchhaamah sumantra rathamanaanaya. 5. 55*

*Ityaagnaptah sumantroapi ratham vaahairayojayat,  
aarihya raamah seetaa cha lakshmanoapi yuyurdrutam. 5. 56*

*Ayodhyaabhimukham gatvaa kinchid dooram tato yayuh,  
te`api raamamadrishstvaiva praatarutthaaya dukhitaah. 5. 57*

“Sumantra, bring the ratha. Let us leave at once,” said Ramachandra. Rama, Sita and Lakshman drove towards Ayodhya for a little distance and then Sumantra turned the chariot in such a way that it could not be traced.

When the people awoke at dawn they realized that Rama, Sita and Lakshman had driven away while they slept. They followed the marks of the chariot wheels until the marks disappeared. They were left with no option but to return to Ayodhya, and do dhyana of Shri Rama.

*Rathane`migatam maargam pashyantaste` puram yayuh,  
hridi raamam saseetam te` dhyayantastasthuranvaham. 5. 58*

They went back home and remained immersed in Rama’s dhyana until He came back to Ayodhya.

*Sumanthroapi ratham sheeghram nodayaamaasa saadaram,  
sfeetaanjanapadaanpashyan raamah seetaasamanvitah. 5. 59*  
*Gangaateeram samaagachchhchhchringave`raavidooratah,  
gangaam drishtvaa namaskritya snaatvaa saanandamaanasah. 5. 60*



*Shinshapaavrikshamoole`sa nishasaada raghoottamah,  
tato guhau janaih shrutvaa raamaagamamahotsavam. 5. 61*

*Sakhaayam svaaminam drashtum harshaattoonam samaapatat,  
falaani madhupushpaadi griheetvaa bhaktisanyutah. 5. 62*

Sumantra drove on respectfully. They passed villages and lush fields where people were working. The people seemed happy and prosperous. They came to Shringaverpur, a flourishing city beside the Gangaji. Shri Ramachandra Bhagwan bowed His head at the sight of Gangaji. They all took a bath in the pure waters with anand; then they sat under an ashok tree, which also called the shishapa tree.

Raja Guha of Shringaverpur heard of their coming. He came to welcome them, bringing fruits, honey, nuts, flowers etc. He did dandavat pranam with great prema. Ramachandra at once raised him up and embraced him affectionately, without any thought of caste etc.

*Raamasyaagre`vivikshipya dandavatpraapatadbhuvi,  
guhamutthaapya tam toornam raaghavah parishasvaje`. 5. 63*

*Samprishtakushalo raamam guhah praanjalirabraveet,  
dhanyoahamadya me`janma naishaadam lokapaavana. 5. 64*

*Babhoova paramaanandah sprishtvaa te`angam raghoottama,  
naishaadaraajyame`tatte`kinkarasya raghoottama. 5. 65*

*Tvadadheenam vasannatra paalayaasmaan raghoodvaha,  
aagachha yaamo nagaram paavanam kuru me`griham. 5. 66*

*Grihaana falamoolaani tvadartham sanchitaani me`,  
anugrihneeshva bhagavan daasaste`aham surottama. 5. 67*

*Raamastamaaha supreeto vachanam shrunu me`sakhe`,  
na ve`kshyaami griham graamam nava varshaani pancha cha. 5. 68*



*Dattamanye`na no bhunje` falamoolaadi kinchana,  
raajyam mamaitatte` sarvam tvam sakhaa me`ativallabhah. 5. 69  
Vataksheeram samaanaayya jataamukutamaadaraat,  
babandha lakshmane`naatha sahito raghunandanah. 5. 70  
Jalamaatram tu sampraashya seetayaa saha raaghavah,  
aastritam kushaparnaadaih shayanam lakshmane`na hi. 5. 71  
Uvaasa tatra nagarapraasaadaagre` yathaa puraa,  
sushvaapa tatra vaide`hyaa paryanka iva sanskrite`. 5. 72  
Tatoavidoore` parigrihya chaapam sabaanatooneeradhanuh sa  
lakshmanah,  
raraksha raamam parito vipashyan guhe`na saardham  
sasharaasane`na. 5. 73*

Ramachandra recognizes prema. He knows who is His bhakta. He raised Raja Guha up and embraced him. Shri Rama asked about his welfare and the welfare of his people.

“Today I am blessed, Maharaj!” said Guha. “My birth as a Nishad has become pavan, because I have been given a touch of Your chest, Your hriday! This Nishadraj is Yours, Maharaj! I am Your servant. I will rule this Kingdom under Your command.

Please come into the city. Come to my house and make it pavan. Please accept these fruits, flowers etc – I have brought them with great prema. Please grant me Your favour – I am Your dasa.”

Bhagwan Ramachandra felt very pleased. He told Guha, “I will not go into any city or house for fourteen years, nor eat fruits etc brought to Me. Your Rajya is Mine, and you are My very dear friend.”

Ramachandra asked Guha to get Him some sap of a banyan tree. He applied this to His and Lakshman’s hair, and piled up the hair on top



of the head. That night, He slept on a grass mat beside Sita. They drank water, but did not eat anything. Lakshman and Guha spent the night keeping watch.

Bhagwan Rama slept on the grass mat just as He slept in a high bed in Ayodhya – *nagarapraasaadaagre*. Lakshman stood at some distance with his dhanush on the ready and a quiver full of arrows. He stood guard along with Guha while Shri Rama-Sita slept.



## **The Sixth Sarga.**

Crossing the Ganga, meeting Bharadwaj and Valmiki.

*Shreemahaade`va uvaacha*

*Suptam raamam samaalokya guhah soashrupariplutah,  
lakshmanam praaha vinayaad bhraatah pashyasi raaghavam. 6. 1  
Shayaanaam kushapatraudhasanstare`seetayaa saha,  
yah she`te`svarnaparyanke`svaasteerne`bhavanottame`. 6. 2  
Kaikey`ee samadukhasya kaaranam vidhinaa kritaa,  
mantharaabuddhimaasthaaya kaike`yee paapamaacharat. 6. 3  
Tachchhrutvaa lakshmanah praaha sakhe`shruru vacho mama,  
kah kasya he`turdukhasya kashcha he`tuh sukhasya vaa. 6. 4  
Svapoorvaarjitakarmaiva kaaranam sukhadukhayoh. 6. 5  
Sukhasya dukhasya na koapi daataa paro dadaateeti  
kubuddhire`shaa,  
aham karomeeti vrithaabhimaanah svakarmasootragrathito hi lokah.  
6. 6  
Suhrinmitraaryudaaseeenadve`shyamadhyasthbaandhavaah,  
svayame`vaacharankarma tathaa tatra vibhaavyate`. 6. 7  
Sukham vaa yadi vaa dukham svakarmavashago narah,  
yadyadyathaagatam tattad bhuktvaa svasthamanaa bhave`t. 6. 8  
Na me`bhogaagame`vaanchhaa na me`bhogavivarjane`,  
aagachchhatvatha maagachchhatvabhogavashago bhave`t. 6. 9  
Yasmin de`she`cha kaale`cha yasmaadvaa ye`na ke`na vaa,  
kritam shubhaashubham karma bhojyam tattatra naanyathaa. 6. 10*



*Alam harshavishaadaabhyaam shubhaashubhafalodaye` ,  
vidhaataa vihitam yadyattadalankhyam suraasuraih. 6. 11*

*Sarvadaa sukhadukhaabhyaam narah pratyavarudhyate` ,  
shareeram punyapaapaabhyaamutpannam sukhadukhavat. 6. 12*

‘Tears flowed from Guha’s eyes at the sight of Shri Ramachandra and Janaki sleeping on the ground, on a grass mat. With great humility he told Lakshman, “just see! Shri Rama is sleeping on a grass mat with Sita. It is the same Rama who sleeps on a high bed of gold on a soft mattress. Kaikeyi has given great dukha to Rama. The Vidhata decreed this. Kaikeyi did paapa by taking the ashray of Manthara’s buddhi!”

Lakshman said, “my friend,” – whoever Rama embraces is Lakshman’s friend! – “listen to me.”

The fact is that a manushya says only what he perceives. Not everybody has a grasp of the Satya,

What is the cause of rain?

Science says that smoke, heat, water, and air merge in the akash, clouds are formed, and rain falls.

Another person says, ‘no; Indra Devta is the Raja of the clouds. Rain falls at his command.’

‘Thousands of such Indras keep wandering here and there. The cause of rain is the antaryami Ishwara,’ says somebody else.

The perceived cause of rain keeps changing with different viewpoints. Belief is a Devta in the adhidaivik drishti, which is based on vishvas. It is a conviction of faith. The opinion that the antaryami Ishwara causes rain is the drishti that touches poornata.

‘Lakshman told Guharaj, “listen to me, my friend. Nobody is the cause of another person’s sukha-dukha. The mana of a manushya is



developed by the karmas he does, and the kalpana of sukha-dukha arises in the mana. Sukha and dukha are not external, created by a bolt of lightening that falls. A kalpana of sukha or dukha arises in the mana. It depends on the substance the mana is made of. If the mana is weak, sukha-dukha rise over things that are of no consequence, but they don't rise easily in a mana that is strong.

The state of the mana develops according to the karmas a manushya does. Therefore, there is nobody else who gives sukha or dukha to anybody; it is a defective buddhi to think that sukha-dukha is given by some other. It is abhiman to think, 'I am the karta', and this abhiman is absolutely false.

This srishti is held together by the twine of our own karmas. The state of the mana is like a bird tethered to a stand. It flutters its wings, trying to fly off, get tired with the futile effort, and then settles down on its perch. The mana, too, cannot go anywhere; nor does anything come into it."

When a person thinks of Calcutta and says that his mana went to Calcutta, it is useless talk. Neither does the mana go anywhere, nor does Calcutta come into it. Both stay in their own place. An imagined feeling comes into the mana. The swarup of Calcutta in the mana is the same as the swarup of sukha-dukha in it.

This person is my well-wisher, this is my friend, this is my enemy, this person is indifferent to me, this person is to be abhorred – all these are perceptions. The fact is that a manushya does karmas, and his mana is developed according to his karmas. All his perceptions are due to his mana. A person moulds his mana by the things he does, cultivating a vritti of either sukha or dukha for the things that happen. Thus, a manushya should face whatever happens with a healthy state of mind.

I have no desire to get, or push away any bhoga that comes. I am not dependent on bhoga. Bhoga may come, or not, it makes no difference



to me. Their coming or not coming or going does not make me sukhi or dukhi. Any karma that is done – at whichever place, whatever time, with whichever purpose, through whichever person, whether shubha or ashubha – comes in the form of either sukha or dukha. The manushya gets the bhoga of sukha-dukha that comes into the mana.

Therefore, a manushya should neither feel elation nor dejection. Shubha comes into the jeevan and so does ashubha. Nobody can overrule the ruling of the Vidhata. Sukha and dukha always appear before us.

This shareer is created with a combination of paapa and punya. Dukha comes after sukha. What happens when sukha ends? Sukha will be there when dukha ends.

And, will there be an end to both dukha and sukha, or are they anant, like the Paramatma? No; sukha will come and it will go; and so will dukha. Neither sukha nor dukha will last.

*Sukhasyaananantaram dukham dukhasyaananantaram sukham,*

*dvayame`taddhi jantoonaamlanghyam dinaraatrivat. 6. 13*

*Sukhamadhye` sthitam dukham dukhamadhye` sthitam sukham,*

*dvayamanyanyontasanyukttam prochyate` jalapankavat. 6. 14*

Sukha and dukha follow each other turn by turn, like day and night. The sukha-akara vritti comes in the same way. Sukha doesn't come into the jeevan of a manushya; all the nimittas are false. It is the mana that imagines different causes to be the cause to be the giver of sukha or dukha. When the mana wants to laugh or weep, he holds people responsible for it. It is our mana that imagines a person to be a friend or an enemy.

Dukha exists within sukha. When you feel that you are getting sukha from somebody, the sukha is external. Dukha gathers internally. And, when you feel that somebody is the cause of your dukha, tolerance



and endurance are being built in your mana; sukha is being created. Sukha exists in dukha and dukha exists in sukha. The two are always mixed, like mud and water. Water is present in slush and so is mud. In the same way, sukha and dukha stay together. It is the duty of a manushya to patiently endure whatever happens, whether it is pleasant or unpleasant.

It is a fact that people who seem to be dukhi are mostly people who want everything to happen the way they want. When that does not happen they become unhappy and angry. An angry person means a person who is ruled by his mana. A person who is ruled by his Guru does not get angry easily. This is why a wise and learned manushya remains calm even in adverse situations. He does not become overjoyed with good fortune, or devastated by misfortune. He knows that it is a play of Maya, and the situation will not endure. It is like a magic show where things appear and disappear.

What is happening in the world these days? Which friend always stays with us? Which enemy gives us no trouble all lifelong? Things change; a friend becomes an enemy and an enemy becomes a friend. This srishti keeps turning. It neither slumbers peacefully, nor does it remain unchanged.

*Tasmaaddddhairye`na vidvaansa ishtaanishtopapattishu,*

*na hrishyanti na muhyanti sarvam maaye`ti bhaavanaat. 6. 15*

*Guhalakshmanayore`vam bhaashatorvimalam nabhah,*

*babhoova raamah salilam sprishtvaa praatah samaahitah. 6. 16*

*Uvaacha sheeghram sudridhaam naavamaanaya me` sakhe`,*

*shrutvaa raamasya vachanam nishaadaadhipatirguhah. 6. 17*

“Know for sure that everything is Maya,” said Lakshman.’

This talk between Lakshman and Guha was unsullied by worldly viewpoints.



'The akash lightened. Ramachandra Bhagwan got up. He touched water, washed His face, hands and feet, drank a little water and then sat in dhyana. He did chintan of His swarup. Then He told Guha to bring a boat. Guha went and quickly brought the best boat he had.

*Svayame`va dadhaam naavamaaninaaya sulakshanaam,  
svaaminnaaruhyataam naukaam seetayaa lakshmane`va cha. 6. 18*

*Vaahaye`gnaatibhih saardhamahame`va samaahitah,  
tathe`ti raaghavah seetaamaaropya shubhalakshanaam. 6. 19*

The Raja of the Nishad tribe of boatmen did not order any of his men; he rowed his best boat and brought it to the bank of the Gangaji in Rama's service. He said, "Swami! Please sit on the boat with Sita and Lakshman. My brother and associates will help to row us all across the river carefully."

Shri Ramachandra sat in the beautiful boat.'  
How did He sit?

*Guhasya hastaavaalambya svayam chaarohadachyutah,  
aayudhaadeen samaaropya lakshmanoapyaruroha cha. 6. 20  
Grihastaatvaahayaamaasa gnaatibhih sahitah svayam,  
gangaamadhye`gataam gangaam praarthayaamaasa jaanakee. 6.  
21*

*De`vi gange`namastubhyam nivrittaa vanavaasataah,  
raame`na sahitaahamtvaam lakshmane`na cha poojaye`. 6. 22*

*Ityuktvaa parakoolam tau shanairutteerya jagmatuh. 6. 23*

*Guhoapi raaghavam praaha gamishyaami tvayaa saha,  
anugnaam de`hi raaje`ndra noche`tpraanaanstyajaamyaham. 6. 24*

*Shrutvaanaishaadivachanam shreeraamastamathaabraveet,*



*chaturdasham samaah sthitvaa dandake`punarapyaham. 6. 25*

‘Guha held out both hands to help Ramachandra get into the boat.’

When I was a child we used to get into a boat to go across to close by villages. Whenever the ground was slippery the boatman would pick me up and carry me to the boat, holding me close to his chest. When there was no slush he held my hand to steady me.

‘When the boat reached midstream Janakiji prayed to Gangaji. “Ma Ganga! I bow down to you. When I come back after fourteen years, along with Rama and Lakshman, I will do your puja.”

Janakiji fulfilled her promise.’

This episode is given in great detail in the Valmiki Ramayana. Here, it is given in a single shloka, because the ‘Adhyatma Ramayana’ gives the upadesh of adhyatma; it does not focus on the charitra.

‘The boat reached the opposite bank and they got off, on to the ground. Guha said, “Prabhu, I will go with You. Please grant me Your permission. If You don’t let me go with You I will give up my prana!”

Hearing Nishadraj’s fervent plea Shri Ramachandra said, “I will come back this way after staying in the van for fourteen years. I will meet you then. I will go to Ayodhya and take you with Me.”

*Aayaasyamyuditam satyam naasatyam raamabhaashitam,*

*ityuktvaalinggya tam bhakttam samaashvasya punah punah. 6. 26*

*Nivartayaamaasa guham soapi krichchhraadyayau graham. 6. 27*

*Tato raamastu vaide`hyaa lakshmane`na samanvitah. 6. 28*

*Bharadvaajaashramapadam gatvaa bahirupasthitah,*

*tatraikam batukam drishtvaa raamah praaha cha te`balo. 6. 29*

*Raamo dasharathih seetaalakshmanaabhyaam samanvitah,*

*aaste`bahirvanasye`ti hyuchyataam munisannidhau. 6. 30*



*Tachchhrutvaa sahasaa gatvaa paadayoh patito mune`h,  
svaamin raamah samaagatya vanaad bahiravasthitah. 6. 31  
Sabhaaryah saanujah shreemaanaaha maam de`vasannibhah,  
bharadvajaaya munaye` gnaapayasva yathochitam. 6. 32  
Tachchhrutvaa sahasotthaaya bharadvajo muneeshvarah,  
griheetaarghyam cha paadyam cha raamaseepyamaayayau. 6. 33  
Drishtvaa raamam yathaanyaayam poojayitvaa salakshmanam,  
aaha me` parnashaalaam bho raama raajeevalochana. 6. 34  
Aagachchha paadarajasaa puneehi raghunandana,  
ityuktvotajamaaneeya seetayaa saha raaghavam. 6. 35  
Bhaktyaa punah poojayitvaa chakaaraatitthyamuttamam,  
adyaaham tapasah paaram gatoasi tava sangamaat. 6. 36  
Gnaatam raama tavodantam bhootam chaagaamikam cha yat,  
jaanaami tvaam paraatmaanam maayayaa kaaryamaanusham. 6. 37  
Yadarthamavateernoasi praarthito brahmanaa puraa,  
yadartham vanavaasaste` yatkarishyasi vai purah. 6. 38*

What Rama says once is always done. Rama embraced Guha and consoled him. Nishadraj Guha went back with a heavy heart.

Shri Ramachandra, Sita and Lakshman went to the Ashram of Bharadwaj Muni. They stood at the entrance.'

To go brashly into anybody's house, even if it is an Ashram, is not proper. There is an etiquette that should be followed even when you go to the Ashram of a Mahatma.



‘Ramachandra waited till He saw a young Brahmachari pass by. “Please tell Bharadwajji that Rama, Sita and Lakshman are waiting at the gate for permission to come in.”

When Bharadwajji heard this, he came out at once to greet them. He brought water and washed the hands and feet of his revered visitors. “Sakshat Bhagwan has come!” he thought. He did their darshan and did puja of Rama, Sita and Lakshman. Then he said, ‘Maharaj, please come to my hut. Make this hut pavitra by the touch of Your charan-kamal.” He brought them in with great prema and did their puja again and again, with great bhakti and prema. He spared no effort in offering them every comfort. He said, “today I have got the fruit of my tapasya – I have got Your darshan!””

If somebody is standing before you and a bhagavad-bhava arises in your mana, that this is sakshat Bhagwan, it is a great good fortune.

We go to the Mandir. We see the murti, or we talk to someone, saying, ‘Bhagwan, Bhagwan’, but we don’t have a complete bhagavad-buddhi. If a person gets the feeling that the person before him is indeed Bhagwan Himself that is the fruit of his tapasya.

‘Bharadwajji said, “I know what has happened with You, by the fruit of my tapasya. I know the past, about how You took an Avatar, and I also know about the future. I know what You want to do. I know that You are sakshat Paramatma, and have assumed the form of a manushya for a specific purpose. I know that Brahma prayed to You, and the reason of Your coming to the van. I know this because of my Gnan-drishti which I have received by doing Your upasana.

*Jaanaami gnaanadrishtyaaham jaatayaa tvadupaasanaat,*

*itah param tvaam kim vakshye`kritaarthoaham raghoottama. 6. 39*

*Yastvaam pashyaami kaakutstham purusham prakrite`h param,*

*raamastamabhivaadyaaha seetaalakshansanyuktah. 6. 40*



*Anugraahyaastvayaa brahmanvayam kshatriyabaandhavaah,*  
*iti sambhaashya te`anyonyamushitvaa munisannidhau. 6. 41*  
*Praatarutthaaya yamunaamutteeryam munidaarakaih,*  
*kritaaplave`na muninaa drishtamaarge`na raaghavah. 6. 42*  
*Prayayau chitrakootaadrim vaalmeeke`ryatra chaashramamah,*  
*gatvaa raamoatha vaalmeeke`raashramam rishisankulam. 6. 43*  
*Naanaamrigadvijaakeernam nityapushpafalaakulam,*  
*tatra drishtvaa samaaseenam vaalmeekim munisattamam. 6. 44*  
*Nanaam shirasaa raamo lakshmane`na cha seetayaa,*  
*drishtvaa raamam ramaanaatham vaalmeekirlokasundaram. 6. 45*  
*Tvadupaasanaat jaatayaa gnaana drishtyaa aham sarvam jaanaami*  
 – I am aware of everything because of the Gnan I have got by doing  
 Your upasana. What am I to say to You? I am fulfilled! I am getting the  
 sakshat darshan of the Purusha who is beyond Prakriti, whether He is  
 called the son of Dashrath-Kausalya, a manushya, Rama, or a  
 Raghuvanshi. I see You in Your roop, which is beyond Prakriti.”  
 Rama, Sita and Lakshman bowed down to Bharadwajji. Shri  
 Ramachandra said, “Brahman! We are blessed by your anugraha. We  
 have received your kripa. We are Kshatriyas; you are a vidvan Rishi.”  
 Both experienced deep anand.’  
*Muni aru raama paraspara navayeen.* They bowed down to each  
 other. ‘Bhagwan Ramachandra stayed at Bharadwajji’s Ashram that  
 night. Next morning they were taken across the river in rafts made by  
 the young Brahmacharis who lived in the Ashram. The young men  
 showed them the path to Chitrakoot, and they walked towards the  
 Chitrakoot Parvat where Valmiki had his Ashram.



Bhagwan Ramachandra came to Valmiki's Ashram, which was home to many Rishis. He saw Rishis seated here and there; deer, birds, and other animals walked about without fear. There were trees laden with fruit, and flowering shrubs all round. They saw Valmiki Muni seated there and went up to him. Rama, Sita and Lakshman bowed down to Valmiki Muni.'

Rama is Bhagwan, but He has no abhiman. Why should Bhagwan bow down to anybody? Abhiman never gets attached to Bhagwan. A person who has abhiman is not Bhagwan. There is no abhiman in Gnan or in true bhakti.

For example, you sit here, listening to the katha, and you get the felling, 'I have already heard this.' This is abhiman's sport of having Gnan. Don't think about what you already know; savor what you hear as something that is eternally new, and immerse your mana in it.

'Valmiki Muni got up when he saw the beautiful form of Shri Ramachandra approaching with Lakshman and Janaki.

*Jaanakeelakshmanope`tam jataamukutamanditam,*

*kandarpasadrishaakaaram kamaneeyaambu`kshanam. 6. 46*

*Drishtaiva sahasottasthau vismayaanimishe`kshanah,*

*aalingya paramaanandam raamam harshaashrulochanah. 6. 47*

*Poojayitvaa jagatpoojyam bhaktyaardhyaadibhiraadritah,*

*falamoolaih sa madhurairbhojayitvaa cha laalitah. 6. 48*

*Raaghavah praanjalih praaha vaalmeekim vinayaanvitah,*

*pituraagnaam puraskritya dandakaanaagataa vayam. 6. 49*

*Bhavanto yadi jaananti kim vakshyaamoatra kaaranam,*

*yatra me`sukhavaasaaya bhavet`sthaanam vadasva tat. 6. 50*

*Seetayaa sahita kaalam kinchittatra nayaamyaham,*



*ityuktto raaghavē`naasau munih sasmitamabraveet. 6. 51*

*Tvame`va sarvalokaanaam nivaasasthaanamuttamam,*

*tavaapi sarvabhootaani nivaasaaadanaani hi. 6. 52*

*E`vam saadhaaranam sthaanamukttam te`raghunandan,*

*seetayaa sahitasye`ti vishe`sham prichchatastava. 6. 53*

*Tadvakshyaami raghushre`shtha yatte`niyatamandiram,*

*shaantaanaam samadrishtenaamadve`shtrinaam cha jantushu,*

*tvaame`va bhajataam nityam hridayam te`adhimandiram. 6. 54*

*Dharmaadharmanparityajya tvaame`va bhajatoanisham,*

*seetayaa saha te`raama tasya hritsukhamandiram. 6. 55*

*Tvanmantrajaapako yastu tvaame`va sharam gatah,*

*nirdvandvo nihsprihastasya hridayam te`sumandiram. 6. 56*

*Nirahankaarinah shaantaa ye`raagadve`shavarjitaah,*

*samaloshtaashmakanakaaste`sham te`hridayam griham. 6. 57*

*Tvayi dattamanobuddhirayah santushtah sadaa bhavet`,*

*tvayi santyakttakarmaam yastanmanaste`shubham griham. 6. 58*

A crown of matted locks adorned Shri Rama's head.'

*Jataamukutamanditam* does not mean that Rama had a *mukut* – a crown – as well as a jata; it means, His jata was His crown. Bhagwan's roop is as attractive as a thousand Kamadevas. His eyes are like lotus petals.

'Valmiki was so wonderstruck at Rama's beauty that his eyes forgot to blink! He embraced Rama, who is Paramananda incarnate. His eyes filled with the tears of prema that rose from his hriday. He did Ramachandra's puja and offered water for washing the hands and



feet. Then he took them into his hut and offered them sweet, juicy fruits to eat.

Rama folded His hands respectfully and said, “we are going to the Dandak van at My Pitaji’s aagna. You know everything. What can I tell you?”

To repeat things that are already known to someone is meaningless. It is not proper to speak unnecessarily. We should not speak to show off our Gnan. I have observed that when people talk they go on talking about the things their mana is filled with, the things they are preoccupied with. They never think about whether it is useful to the person they are talking to. What is the point of wasting the time of others like this? We should think before we speak. Our talk should have some purpose.

‘Rama said, “what am I to tell you about why we have come to this van? Please tell Me of a place where I can stay peacefully for some time with Sita and Lakshman.”’

Goswami Tulsidasji has written about this episode very carefully, in the Ramcharitamanasa. In it Valmikiiji says, ‘the whole loka stays in You, Rama, and You abide in all. You are in all and all are in You. Now, tell me, which place should I tell You to stay in? However, since You have asked me, it is my duty to answer. Stay in the hriday of the people who are shanta, have equal goodwill for all, and have dvesha for none.’

You see, even the paapi, duratma people are not worth having dvesha for. Tigers, snakes, scorpions, etc do not deserve hatred either. Dvesha negates its ashray – it keeps burning the hriday that houses it. There is nobody for whom you should harbor dvesha for, because if you have dvesha for anybody, you become the ashray of dvesha.

”So, the hriday of people who are free of dvesha, and do Your bhajan, is Your Mandir, Rama! The hriday of people who do tyaga of both



Dharma-adharma, and do Your bhajan night and day, is where You can stay in sukha. A person who does the japa of Your mantra, and is in Your sharan, is free of ahankara, is shanta, free of raaga-dvesha, and equally indifferent to a lump of clay, a stone, and a nugget of gold and has equanimity. The hriday of such a person is Your abode.”

‘A person who has dedicated his mana and buddhi to You’ – to give the mana means to give prema. Prema is not money; it is not currency that you can pick up with your hand and hand over, with a little water and akshat in the palm of your hand and make a sankalpa, *‘idam manah bhagavate` samarpayaami* – I dedicate this mana of mine to Bhagwan’.

The mana is an intangible object. It can’t be seen. Then, how will you give it to Bhagwan?

It is the karya of the mana that is offered up to Bhagwan. This is what is meant by dedicating your mana to Him.

What is the karya of the mana?

The karya of the mana is the sankalpas and vikalpas that arise in it; the wishes, options, prema, etc that fluctuate in it. If you have a sankalpa, it should be about Bhagwan, if you have a vikalpas it should be about Bhagwan, and if you have prema it should be for Bhagwan.

Now, even buddhi is not a tangible object. How can buddhi be dedicated to Bhagwan?

The karya of buddhi is vichar. All the vichar we do, and all the conclusions we reach, should be about Bhagwan. Don’t do vichar about the sansara. A person who thinks about the sansara and reaches some conclusion about it has not dedicated his vichar to Bhagwan. Therefore, all your vichar and all your conclusions should be connected to the Ishwara.



Experience contentment always, everywhere. Just as a greedy man feels satisfied when he gets wealth, be satisfied that everything that is happening in this sansara is at Bhagwan's wish. It is happening because of His satta. The world is an instrument, wielded by Him. Remain in peace, whatever happens. Offer up to Bhagwan the thought, 'this will happen if I do this'.

“Rama! Stay in the hriday of people whose hriday is filled with bhakti and prema for You. This is a good house for You to stay in.”

There should be no desire in your mana for something specific to happen, or some specific person to come, or whether it is to your liking or not. You should have the conviction that the forms you see is a magic show of Bhagwan.

The word 'Maya' is a Sanskrit word. It means 'magic'. *Roopam roopam pratiropo babhoova* – it is Bhagwan who is seen in the multiple forms.

*Indra maayaabhih pururoopa eeyate`* - Indra (Bhagwan is also called Indra in some places in the Vedas) possesses many types of Maya, using which He takes many forms.

*Maayaaaabhaasanna jeeve`sha karoti* – Maya creates the divisions of jeeva and Ishwara, by her own power of delusion.

*Yo na dve`shtyapriyam praapya prityam praapya na hrishyati,  
sarvam maaye`ti nishchitya tvaam bhaje`ttanmano graham. 6. 59*

*Shadbhaavaadivikaaraanyo de`he` pashyati naatmani,  
kshuttrit sukham bhayam dukham praanabuddhyornireekshate`. 6. 60*

*Sansaaradharmairnimukttastasya te` maanasam graham. 6. 61*

*Pashyanti ye` sarvaguhaashayastham tvaam chidghanam  
satyamanantame`kam,*



*ale`pakam sarvagatam vare`nyam te`sham hridabje` saha seetayaa  
vasa. 6. 62*

*Nirantaraabhyaasadridheekritaatanamaam  
tvatpaadase`vaaparinishthitaanaam,  
tvannaamakeertyaa hatakalmashaanaam seetaasame`tasya griham  
hridabje`. 6. 63*

*Raama tvannaamamahimaa varnyate`vaa katham,  
yatprabhaavaadam raama brahmarshitvamavaaptavaan. 6. 64*

*Aham puraa kiraate`shu kiraataih saha vardhitah,  
janmamaatradvijatvam me`shoodraachaaranatah sadaa. 6. 65*

*Shoodraayaam bahavah putra utpannaah me`ajitaatmanah,  
tatashchore`shcha sangamya chauroahamabhavam puraa. 6. 66*

*Dhanurbaanadharo nityam jeevaanaamantakopamah,  
e`kadaa munayah sapta drishta mahati kaanane`. 6. 67*

*Saakshaanmayaa prakaashanto jvalanaarkasamaprabhaah,  
taananvadhaavam lobhe`na te`shaam sarvaparinichchadaan. 6. 68*

*Graheetukaamastatraaham tishtha tishthe`ti chaabravam,  
drishtvaa maam munayoaprichhankimaayaasi dvijaadhama. 6. 69*

*Aham taanabravam kinchidaadaatum munisattamaah,  
putradaaraadayah santi bahavo me`bubhukshitaah. 6. 70*

*Te`sham samrakshanaarthaya charaami girikaanane`,  
tato maamoochavyaagraah prichchha gatvaak. 6. 71*

*Yo yo mayaa pratidinam kriyate`paapasanchayah,  
yooyam tadbhaaginah kim vaa ne`ti ve`ti prithakprithak. 6. 72*

*Vayam sthaasyaamahe`taavadaagamishyasi nishchayah,*



tathe`tyuktvaa griham gatvaa munibhiryadudeeritam. 6. 73  
 Aprichchham putradaaraardeestairuttkoham raghoottama,  
 paapam tavaiva tatsarvam vayam tu bhalabhaaginah. 6. 74  
 Tatchhrutvaa jaatinirve`do vichaarya punaraagamam,  
 munayo yatra tishthanti karunaapoornamaanasaah. 6. 75  
 Muninaam darshanaade`va shuddhaantakaranoabhavam,  
 dhanuraadeenparityajya dandavatpatitoasmyaham. 6. 76  
 Rakshadhvam maam munishre`shthaa gachhantam nirayaarnavam,  
 ityagre` patitam drishtvaa maamrichurmunisattamaah. 6. 77  
 Uttishthottishtha bhadram te` safalah satsamaagamah,  
 upade`kshyaamahe` tubhyam kinchitte`naiva mokshyase`,  
 parasparam samaalochya durvrittoayam dvijaadhamah. 6. 78  
 Upe`kshya e`va sadvritte`stathaapi sharanam gatah,  
 rakshaneeyah prayatne`na mokshamaargopade`shatah. 6. 79  
 Ityuktvaa raama te` naama vyatyastaaksharapoorvakam,  
 e`kaagramanasaatraiva mare`ti japa sarvadaa. 6. 80  
 Aagachchhaamah punaryaavattaavadukttam sadaa japa,  
 ityuktvaa prayayuh sarve` munayoh divyadarshanaah. 6. 81  
 Aham yathopadishtam taistathaakaravamanjasaa,  
 japanne`kaagramanasaa baahyam vismritavaanaham. 6. 82  
 E`vam bahutithe` kaale` gate` nishchalaroopinah,  
 sarvasangaviheenasya valmeekoabhrinmamopari. 6. 83  
 Tato yugasahasraante` rishayah punaraagaman,  
 maamoochurnishkramasve`ti tachchhrutvaa toornamutthitah. 6. 84



*Valmeekaannirgataashchaaham neehaaraadiva bhaaskarah,  
 maamapyaahurmuniganaa vaalmeekistvam muneeshvarah. 6. 85*  
*Valmeekaatsambhavo yasmaad dviteeyam janma te`abhavat,  
 ityuktvaa te` yayurdivyagatim raghukullottama. 6. 86*  
*Aham te` raama naamnashcha prabhaavaadeedrishoabhavam,  
 adya saakshaatprapashyaami saseetam lakshmane`na cha. 6. 87*  
*Raamam raajeevapatraaksham tvaam muktto naatra sanshayah,  
 aagachchha raama bhadram te` sthalam vai darshayaamyaham. 6. 88*  
*E`vamuktvaa munih shreemaanllakshmane`na samanvitah,  
 shishyaih parivrito gatvaa madhye` parvatagangayoh. 6. 89*  
*Tatra shaalaam suvisteernaam kaarayaamaasa vaasabhooh,  
 praakpashchimam dakshinodak shobhanam mandiradvayam. 6. 90*  
*Jaanakyaa sahito raamo lakshmane`na samanvitah,  
 tatra te` de`vasadrishaa hyavasan bhavanottame`. 6. 91*  
*Vaalmeekinaa tatra supoojitoayam raamah saseetah saha  
 lakshmane`na,  
 de`vairmuneendraith sahito mudaaste` svarge` yathaa de`vapatih  
 sashachyaa. 6. 92.*

Everything that is perceived to be happening is a play of Bhagwan's Maya. Things are not what they seem to be. The definition of 'Maya' given in the Bhagwat is, 'it does not exist, but seems to be real'. And, 'it is not there, but it is experienced as being there.' These are the two aspects of Maya that are given in the Shrimad Bhagwat Mahapurana.

So, this Paramatma is here, but we do not perceive Him. The sansara does not exist, but we perceive it. These are the two forms of Maya before us. One is our not being aware of the Ishwara's presence, even



though He is present. Be alert! It is His Maya that makes us unaware of Him. His other Maya is what makes us aware of the sansara that does not exist.

So, don't get trapped in the sansara, and don't think that the Ishwara is not here; else you'll get trapped in Maya.

“The mana of such people is Your dwelling place”, said Vishwamitra.’

Vikars like the six stages of decay, from birth to death – called the *shadbhaava* – are in the deha. They have no connection with the Paramatma. Hunger, thirst, dukha, bhaya, etc are in the prana and in the buddhi.

“The mana of a person who is free of the sansara, and has prema for You, is Your abode. Such a person sees You in the hriday of all – even in the hriday of lice and bedbugs!”

Once, I imagined that I had cut off my thumb. I focused on the severed member for some four or six hours, to see what was inside it. It had millions of cells, each with a mana, and Bhagwan in each mana. If even a single cell were to be cut up into a million pieces, there would be a mana in each piece with Bhagwan in it. It is not that Bhagwan is present only in the hriday that is within our chest.

If a branch of a tree is cut off, doesn't it have life? That chopped off piece also has millions of living cells, each cell has a mana, and the Parameshwara in every mana.

“Please stay in the hriday of people who – *sarvaguhaashayastha* – get the darshan of Bhagwan who abides in every hriday. The sadghan, chidghan, anandaghan, ananta and advitiya Paramatma lives in the hriday of all, but is in no way connected to the vikar of the hriday or the shareer. He is in all; He is the worthy choice of all. Please stay in the hriday-kamal of people who experience this.

O Prabhu! Stay with Sita in the hriday-kamal of people who have strived unceasingly to make their mana steady, and are dedicated to



the seva of Your charan; who have washed away their paapa-taapa by doing kirtan of Your name.”

Valmikiji described his own experience. “I have, myself, experienced the mahima of Bhagwan’s naam, Maharaj! How am I to describe the greatness of Your naam? What instruments have I for doing this? I have become a Brahmarshi by the power of Rama-naam! I was born in a Brahmin family, but brought up in a Bhil community. My wife was a Sudra. I had many children by her. My indriyas were uncontrolled.

Subsequently I got into the company of robbers and I became influenced by them. I kept a dhanush-baan with me and became Yamaraj for travelers. One day I saw the Saptarshis (seven Rishis who always stay together) coming into the jungle. Their shareer radiated with sublime effulgence. Greed made me accost them. I wanted to steal their danda-kamandalu etc. I told them to stop where they were.

‘I want all your possessions,’ I told them. ‘I have many sons and a wife, and they are all hungry. I will steal everything from you in order to protect and sustain them. This is why I wander in the van.’ The Mahatmas showed no fear. They remained as tranquil as though they were safe in their own Ashram. They told me, ‘my brother, do one thing at our request. Go and ask your family members whether they accept a part of the paapa you are accumulating by your sinful actions. Go to each person separately and ask this question. We will stay here until you come back. We won’t go until you return.’

(In the Bengali Ramayana written by Kritibas, Valmiki was called Ratnakar at that time.)

I did not believe that the Satarshis would wait for me; I thought they will run away as soon as I leave,” said Valmikiji. “So, I tied the seven Rishis to seven trees. They offered no resistance. They smiled at me as I tied them one by one. I went to my house and asked each member of my family the question the Munis had told me to ask. Without exception they all made it clear that they would not accept any of the



paapa I did for their sake. They said that it was my duty to feed and provide for them, and they were not concerned with what I did. They were not responsible for my paapa; they were only concerned with their requirements being met.”

Valmiki told Rama, “when I heard their answer, I was overcome with a feeling of strong vairagya. I gave some thought to the subject. Then I went back to the compassionate Mahatmas and untied them. My antahkarana had become shuddha by their darshan. I threw away my weapons and did dandavat pranam to them. I prayed to them to protect me from the ocean of Narak.

The Mahatmas told me to get up. ‘You have obtained the fruit of Sant-samagam,’ they told me. ‘You will get kalyan. We will give you upadesh, which will give you Mukti in due course.’

The Mahatmas discussed the matter among themselves. ‘This Brahmin is a durachari. He is a lowly Brahmin. He deserves to be shunned by sadachari people. However, since he has come to our sharan we should try to save him and make him worthy of Moksha.’

After deliberating for some time the Rishis told me to do japa of Your naam, but backwards, chanting ‘*maraa-maraa*’ continuously, so it automatically becomes ‘*raama-raama*’. They told me to do this with full concentration until they came back, and went to divine realms.

I did the japa as told, focusing my mana on Your naam, sitting unmoving. Time passed. I no longer had any asakti for anybody or anything. White ants covered my body with earth. After many years passed, the Rishis came back. ‘Come out,’ they told me. I came out from under layers of caked mud at once, like the sun coming out from behind clouds. As soon as I was free of the mud called ‘valmiki’, the Rishis said, ‘this is Valmiki,’ because I had emerged from an anthill. After giving me this name they went away again.



He Rama! It is thanks to Your naam that I attained this status. I see You today, with Sita and Lakshman. Kamal-nayan Bhagwan! You stand in front of me – what doubt is there, that I will get Mukti? Come, Rama! I will show You where to say!”

The Muni stood up. He went with disciples, and Lakshman, to a place between the Mandakini (Ganga) and the mountain. He had a hut made, the length of which was from east to west, and the breadth from north to south. He had another hut made, the length of which was from south to north and the breadth from east to west. Rama and Janaki stayed in one hut and Lakshman in the other. They lived like Devtas living in Swarga.

Valmiki spared no effort in offering them all hospitality. He showed all reverence to them. Bhagwan Rama began to live there in great anand.



## The Seventh Sarga

Dashrath's Swarga and antyeshti.

*Shreemahaade`va uvaacha*

*Sumantroopi tadaayodhyaam pravive`sha ha,  
vaster`na mukhamaachchhaadya vaashpaakulitalochanah. 7. 1  
Bahire`va ratham sthaapya raajaanam drashtumaayayau,  
jaya shabde`na raajaanam stutvaa tam prananaama ha. 7. 2  
Tato raajaa namantam tam sumantram vihvaloabraveet,  
sumantra raamah kutraaste`seetayaa lakshmane`na cha. 7. 3  
Kutra tyaktastvayaa raamah kim maam paapinamabraveet,  
seetaa vaa lakshmano vapi nirdayam maam kimabraveet. 7. 4  
Haa raama haa gunanidhe` haa seete`priyavaadini,  
dukhaarnave`nimagna maam mriyamaanam na pashyasi. 7. 5  
Vilapyaimam chiram raajaa nimagno dukhasaagare`,  
e`vam mantree rudantam tam praanjalirvaakyamabraveet. 7. 6  
Raamah seetaa cha saumitrirmayaa neetaa rathe`na te`,  
shringave`rapuraabhyaashe`gangaakoole`vyavasthitaah. 7. 7  
Guhe`na kinchidaaneetam falamoolaadikam cha yat,  
sprishta haste`na sampreetyaa naagraheedvisasarja tat. 7. 8  
Vataksheeram samaanaayya guhe`na raghunandanah,  
jataamukutamaabaddhya maamaaha nripate`svayam. 7.9  
Sumantra broohi raajaanam shokaste`astu na matkrite`,  
saake`taadadhikam saukhyam vipine`no bhavishyati. 7. 10  
Maaturme`vandanam broohi shokam tyajatu matkrite`,*



aashvaasayatu raajaanam vriddham shokapariplutam. 7. 11  
Seetaa chaashrupareetaakshee maamaaha nripasattama,  
dukhagadgadayaa vaachaa raamam kinchidave`kshatee. 7. 12  
Saashtaangam pranipaataam me` broohi shvashravoh padaambuje`,  
iti prarudatee seetaa gataa kinchidavaanmukhee. 7. 13  
Tataste`ashrupareetaakshaa naavamaaruruhustadaa,  
yaavadgangaam samutteerya gataastaavadaham sthitah. 7. 14  
Tato dukhe`na mahataa punare`vaahamaagatah,  
tato rudantee kausalyaa raajaanamidamabraveet. 7. 15  
Kaike`yyai priyabharyaayai prasanno dattavaanvaram,  
tvam raajyam de`hi tasyaiva matputrah kim vivaasitah. 7. 16  
Kritvaa tvame`va tatsarvamidaaneem kim nu rodishi,  
kausalyaavachanam shrutvaa kshate`sprishta ivaagninaa. 7. 17  
Punah shokaashrupoornaakshah kausalyaamidamabraveet,  
dukhe`na mriyamaanam kim punardukhayasyalam. 7. 18  
Idaaneeme`va me`praanaa utkramishyanti nishchayah,  
shaptoaham baalyabhaave`na ke`nachinmuninaa puraa. 7. 19  
Puraaham yauvane`driptashchaapabaanadharo nishi,  
acharam mrigayaasaktto nadyaasteere`mahaavane`. 7. 20  
Tatraardharaatrasamaye`munih kashchittrishaarditah,  
pipaasaarditayoh pitrorjalamaane`tumudyatah,  
apoorayajjale`kumbham tadaa shabdoabhavanmahaan. 7. 21  
Gajah pibati paaneeyamiti matvaa mahaanishi,  
baanam dhanushi sandhaaya shabdave`dhinamakshipam. 7. 22



Haa hatoasmeeti tatraabhoochchhabdo maanushamsoochakah,  
kasyaapi na krito dosho mayaa ke`na hato vidhe`. 7. 23  
Prateekshate` maam maataa cha pitaa cha jalakaankshayaa,  
tachchhrutvaa bhayasantrastoaham paurusham vachah. 7. 24  
Shanairgatvaa tatpaarshvam svaamin dasharathoasmyaham,  
ajaanataa mayaa viddhastraatumarhasi maam mune`. 7. 25  
Ityuktvaa paadayostasya patito gangadaaksharah,  
tadaa maamaaha sa munirmaa bhaishheernripasattama. 7. 26  
Brahmahatyaa sprishe`nna tvaam vaishyoaham tapasi sthitah,  
pitarau maam prateekshe`te` kshuttrinbhyaam paripeeditau. 7. 27  
Tayostvamudakam de`hi sheeghrame`vaavichaarayan,  
na che`ttvaam bhasmasaatkuryaatpitaa me`yadi kupyati. 7. 28  
Jalam dattvaa tu tau natvaa kritam sarvam nigve`daya,  
shalyamuddhara me`de`haatpraanastyakshyaami peeditah. 7. 29  
Ityuktto muninaa sheeghram baanamutpaatya de`hatah,  
sajalam kalasham dhritvaa gatoaham yatra dampatee. 7. 30  
Ativridhaavandhyadrishau kshutpipaasaarditau nishi,  
naayaati salilam grihya putrah kim vaatra kaaranaam. 7. 31  
Ananyagatikau vriddhau shochyau tritparpeeditau,  
aavaamupe`kshate`kim vaa bhakttimaanaavayoh sutah. 7. 32  
Iti chintaa vyaakulau to matpaadanyaasajam dhvanim,  
shrutvaa praaha pitaa putra kim vilambah kritastvayaa. 7. 33  
De`hyaavayoh supaaneeyam piba tvamapi putraka,  
itye`vam lapatorbheetyaa sakaashamagamam shanaih. 7. 34



*Paadayoh pranipatyaahamabravam vinayaanvitah,  
naaham putrastvayodhyaayaa raajaa dasharathoasmyaham. 7. 35*  
*Paapoaham mrigayaasaktto raatrau mrigavihimakah,  
jalaavataaraaddoore`aham sthitvaa jalagatam dvanim. 7. 36*  
*Shrutvaaham shabdave`dhitvaade`kam baanamathaatyajam,  
hatoasmeeti dhvanim shruutvaa bhayaattatraahamaagatah. 7. 37*  
*Jataa vikeerya patitam drishtaaham munidaarakam,  
bheeto griheetvaa tatpaadau raksha rakshe`ti chaabravam 7. 38*  
*Maa bhaisheriti maam praaha brahmahatyaabhayam na te`,  
matpitroh salilam dattvaa natvaa praarthaya jeevitam. 7. 39*  
*Ityuktto muninaa te`na hyaagato munihinsakah,  
rakshe`taam maam dayaayukttau yuvaam hi sharanaagatam. 7. 40*  
*Iti shrutvaa tu dukhaartau vilapya bahu shochya tam,  
patitau nau suto yatra naya tatraavilambayan. 7. 41*  
*Tato neetau suto yatra naya mayaa tau vriddhadampatee,  
sprishtvaa sutam tau hastaabhyaam bahushoatha vile`patuh. 7. 42*  
*Haahe`ti krandamaanau tau putraputre`tyavichataam,  
jalam de`heeti putre`ti kimartham na dadaasyalam. 7. 43*  
*Tato maamoochatuh sheeghram chitim rachaya bhoopate`,  
mayaa tadaiva rachitaa chitistatra nive`shitaah,  
trayastatraagnirutsrishto dagdhyaaste` tridivam yayuh. 7. 44*  
*Tatra vriddhah pitaa praaha tvamapye`vam bhavishyasi,  
putrashoke`na maranam praapsyase`vachanaanmama. 7. 45*  
*Sa idaaneem mama praaptah shaapakaaloanivaaritam,*



ityuktvaa vilalaapaatha raajaa shokasamaakulah. 7. 46  
Haa raama putra haa seete` haa lakshmana gunaakara,  
tvadviiyogaadaham praapto mrityum kaike`yisambhavam. 7. 47  
Vadanne`vam dasharathah praanaamstyaktvaa divam gatah,  
kausalyaa cha sumitraa cha tathaanyaa raajayoshitah. 7. 48  
Chukrushushcha vile`pushcha urastaadanaprirvakam,  
vasishthah prayayau tatra praatarmantribhiraavritah. 7. 49  
Tailadronyaam dasharatham kshiptvaa dritaanathaabraveet,  
gachchhata tvaritam saashvaa yudhaajinnagaram prati. 7. 50  
Tatraaste` bharatah shreemaanchhatrughnasahitah prabhuh,  
uchyataam bharatah sheeghramaagachchhe`ti mamaagnayaa. 7. 51  
Ayodhyaam prati raajaanam kaike`yeem chaapi pashyatu,  
ityukttaastvaritam dritaa gatvaa bharatamaatulam. 7. 52  
Yudhaajitam pranamyochurbharatam saanujam prati,  
vasishthastvaabraveedraajan bharatah saanujah prabhuh. 7. 54  
Aayayau gurunaadishtah saha dootaistu saanujah,  
raagno vaa raaghavasyaapi dukham kinchidupasthitam. 7. 55  
Iti chintaaparo maarge` chintayannagaram yayau,  
nagaram bhrashtalakshmeekam janasambaadhavarjitam. 7. 56  
Utsavaishcha parityakttam drishtvaa chintaaparoabhavat,  
pravishya raajabhavanam raajalakshmeevivarjitam. 7. 57  
Apashyatkaike`yeem tatra e`kaame`vaasane` sthitaam,  
nanaam shirasaa paadau maaturbhakttisamanvitah. 7. 58  
Aagatam bharatam drishtvaa kaike`yee pre`masambhramaat,



utthayaalingya rabhasaa svaankamaaropya sansthitaa. 7. 59  
Moordhanyavaghraaya paprachchha kushalam svakulasya saa,  
pita me` kushalee bhraataa maataa cha shubhalakshanaa. 7. 60  
Dishtyaa tvamadya kushalee mayaa drishtoasi putraka,  
iti prishtah sa bharato maatraa chintaakule`ndriyah. 7. 61  
Dooyamaane`na manasaa maataram samaprichchhata,  
maatah pita me` kutraaste` e`kaa tvamiha sansthitaa. 7. 62  
Tvayaa vinaa na me` taatah kadaachidrahasi sthitah,  
idaaneem drishyate` naiva kutra tishthati me` vada. 7. 63  
Adrishtvaa pitaram me`adya bhayam dukham cha jaayate`,  
athaaha kaike`yee putram kim dukhe`na tavaanagha. 7. 64  
Yaa gatirdharmasheelaanaamashvamedhaadiyaajinaam,  
taam gatim gatavaanadya pita ate` pitrivatsala. 7. 65  
Tachchhritvaa nipapaatorvyaam bharatah shokavivhalah,  
haa taata kva gatoasi tvam tyaktvaa maam vrijinaarnave`. 7. 66  
Asamarpyaiva raamaaya raagne` maam kva gatoasi bhoh,  
iti vilapitam putram patitam mukttamoordhaham. 7. 67  
Utthaapyaamriyya nayane` kaike`yee putramabraveet,  
samaashvasihi bhadram te` sarvam sampaaditam mayaa. 7. 68  
Taamaaha bharatastaato mriyamaanah kimabraveet,  
tamaaha kaike`yee de`vee bharatam bhayavarjitaa. 7. 69  
Haa raama raama seete`ti lakshmane`ti punah punah,  
vilapanne`va suchiram de`ham tyaktvaa divam yayau. 7. 70  
Taamaaha bharato he`amba raamah sannihito na kim,



*tadaaneem lakshmano vaapi seetaa vaa kutra te` gataah. 7. 71*

*Kaike`yyuvaacha*

*Raamasya yauvaraajyaartham pitaa te` sambhramah kritah,  
tava raajyapradaanaaya tadaaham vighnamaacharam. 7. 72*

*Raagnaa dattam hi me` poorvam varade`na varadvayam,  
yaachitam tadidaaneem me` tayore`ke`na te`akhilam. 7. 73*

*Raajyam raamasya chaike`na vanavaaso munivratam,  
tatah satyaparo raajaa raajyam dattvaa tavaiva hi. 7. 74*

*Raamam sampre`shayaamaasa vaname`va pitaa tava,  
seetaapyanugataa raamam paativratyamupaashritaa. 7. 75*

*Saubhraatram darshayanraamamanuyaatoapi lakshmanah,  
vanam gate`shu sarve`shu raajaa taane`va chintayan. 7. 76*

*Pralapan raama raame`ti mamaara nripasattamah,  
iti maaturvachah shrutvaa vajraahata iva drumah. 7. 77*

*Papaata bhoomau nihsangnastam drishtvaa dukhitaa tadaa,  
kaike`yee punarapyaaha vatsa shoke`na kim tava. 7. 78*

*Raajye` mahati sampraapte` dukhasyaavaasarah kutah,  
iti bruvanteemaalokya maataram pradahanniva. 7. 79*

*Asambhaashyaasi paape` me` ghore` tvam bhartrighaatinee,  
paape` tvadgarbhajaatoaham paapavaanasmi saampratam,  
ahamagnim prave`kshyaami visham vaa bhakshayaamyaham. 7. 80*

*Khange`na vaatha chaatmaanam hatvaa yaami yamakshayam,  
bhritrighaatini dushte` tvam kumbheepaakam gamishyasi. 7. 81*

*Iti nirbhartsyam kaike`keem kausalyaabhavanam yayau,*



saapi tam bharatam drishtvaa muktakanthaa ruroda h. 7. 82  
 Paadayoh patitastasyaa bharatoapi tadaarudat,  
 aalingya bharatam saadhvee raamamaataa yashasvinee,  
 krishaatideenavadanaa saashrune`tre`damabraveet. 7. 83  
 Putra tvayi gate`doorame`vam sarvamabhoodidam,  
 ukttam maatraa shrutam sarvam tvayaa te`maatrice`shtitam. 7. 84  
 Putrah sabhaaryo vaname`va yaatah salakshmano me`  
 raghuraamachandrah,  
 cheeraambaro baddhajataakalaapah santyajya maam  
 dukhasamudragraam. 7. 85  
 Haa raama haa me`raghuvanshanaatha jaatoasi me`tvam paratah  
 paraatmaa,  
 tathaapi dukham na jahaati maam vai vidhirbaleeyaaniti me`  
 maneeshaa. 7. 86  
 Sa e`vam bharato veekshya vilapanteem bhrisham shuchaa,  
 paadau griheetvaa graahe`dam shrunu maatarvacho mama. 7. 87  
 Kaike`yyaa yatkritam karma raamaraajyaabhishe`chane`,  
 anyadvaa yadi jaanaami saa mayaa noditaa yadi. 7. 88  
 Paapam me`astu tadaa maatarbrahmhatyaashatodbhavam,  
 hatvaa vasishtham khange`na arundhatyaa samanvitam. 7. 89  
 Bhooyaattatpaapamakhilam mama jaanaami yadyaham,  
 itye`va shapatham kritvaa ruroda bharatastadaa. 7. 90  
 Kausalyaa tamathaalingya putra jaanaami maa shuchah,  
 e`tasminnantare`shrutvaa bharatasya samaagamam. 7. 91  
 Vasishtho mantribhih saardham prayayau raajamandiram,



*rudantam bharatam drishtvaa vasishthah praaga saadaram. 7. 92*  
*Vridhdho raajaa dasharatho gnaanee satyaparaakramah,*  
*bhuktvaa martyasukham sarvamishtvaa vipuladakshinaih. 7. 93*  
*Ashvame`dhaadibhiryagnairlabdhvaa raamam sutam harim,*  
*ante`jagaama tridivam de`ve`ndraarddhasanam prabhuh. 7. 94*  
*Tam shochasi vrithaiva tvamashochyam mokshabhaajanam,*  
*aatmaa nityoavyayah shuddho janmanaashaadivarjitah. 7. 95*  
*Shareeram jadamatyarthamapavitram vinashvaram,*  
*vichaaryamaapo shokasya naavakaashah kathanchana. 7. 96*  
*Pitaa vaa tanayo vaapi yadi mrityuvasham gatah,*  
*moodhaastamanushochanti svaatmataadanapporvakam. 7. 97*  
*Nihsaare`khalu sansaare`viyogo gnaaninaam yadaa,*  
*bhave`dvairaagyahe`tuh sa shaantisaukhyam tanoti cha. 7. 98*  
*Janmavaanyadi loke`asminstarhi tam mrityuranvagaat,*  
*asmaadaparihaaryoayam mrityurjanmavataam sadaa. 7. 99*  
*Svakarmavashatah sarvajantoonaam prabhavaapyayau,*  
*vijaananannapyavidvaanyah katham shochiti baandhavaan. 7. 100*  
*Brahmaandakotayo nashtaah srishtayo bahusho gataah,*  
*shushyanti saagaraah sarve`kaivaasthaa kshanajeevite`. 7. 101*  
*Chalapatraantalagnaambubinduvatkshanabhanguram,*  
*aayustyave`laayaam kastatra pratyayastava. 7. 102*  
*De`hee praakttanade`hotthakarmanaa de`havaanpunah,*  
*tadde`hotthe`na cha punare`vam de`hah sadaatmanah. 7. 103*  
*Yathaa tyajati vai jeernam vaaso grihnati nootanam,*



tathaa jeernam parityajya de`hee de`ham punarnavam. 7. 104  
Bhajatye`va sadaa tatra shokasyaavasarah kutah,  
aatmaa na mriyate`jaatu jaayate`na cha vardhate`. 7. 105  
Shadbhaavarahitoanantah satyapragnaanavigrahah,  
aanandarooipo buddhyaadisaakshee layavivarjitah. 7. 106  
E`ka e`va paro hyaatmaa hyadviteeyah samah sthitah,  
ityaatmaanam dridham gnaatvaa tyaktvaa shokam kuru kriyaam. 7.  
107  
Tailadronyaah piturde`hamudghrityaa sachivaih saha,  
krityam kuru yathaanyaayamasmaabhih kulanandana. 7. 108  
Iti sambodhitah saakshaad gurunaa bharatastadaa,  
visriyyaagnaanam shokam chakre`savidhivatkriyaam. 7. 109  
Gurunokttaprakaare`na aahitaagne`ryathaavidhih,  
sanskritya sa piturde`ham vidhidrishte`na karmanaa. 7. 110  
E`kaadashoahani praapte`braahmaanave`dapaaragaan,  
bhojayaamaasa vidhivachchhatashoatha sahasrashah. 7. 111  
Uddishya pitaram tatra braahmane`bhyo dhanam bahu,  
dadau gavaam sahasraani graamaan ratnaambaraani cha. 7. 112  
Avasatsvagrihe`yatra raamame`vaanuchintayan,  
vasishthe`na saha bhraataa mantribhih parivaaritam. 7. 113  
Raame`aranyam prayaate`saha janakasutaalakshmanaabhyaam  
sughora maataa me`raakshaseeva pradahati hridayam  
darshanaade`va sadyah,



*gachchhaamyaaaranyamadya sthiramatirakhilam dooratoapaasya  
raajyam raamam seetaasame`tam smitaruchiramukham  
nityame`vaanuse`ve`. 7. 114.*

‘Shri Ramachandra sent Sumantra back after they came to the bank of the Gangaji. Sumantra obeyed, but he did not have the heart to go into Ayodhya while there was daylight. He kept his face covered to avoid being recognized, as he entered the city after dark. Tears ran down his cheeks as he stopped outside the main door of the palace and went in. He said, “Jai ho!” and bowed down to Raja Dashrath.

Dashrath became emotional at the sight of his trusted mantri. “Where are Rama, Lakshman and Sita?” he asked. “Where did you leave them? What did they say about their paapi pita? Didn’t they blame me for being cruel to them?

Oh Rama! You are a treasury of gunas. O Sita! You always talk with sweetness. I am sinking into a sea of dukha. Look – I am dying! Can’t you see me?”

Sumantra folded his hands and said, “I drove Rama, Sita and Lakshman in the chariot. We came to Shringaverpur, on the banks of the Ganga. Guha brought fruits etc for them, but Rama did not accept anything. He touched all the items brought by Guha respectfully, and explained that He intended to fast that day.

Ramachandra asked Guha to get him some sap of a banyan tree. He applied this to his hair and tied a jata on His head. Then He did the same for Lakshman. Rama told me, ‘go to Pitaji. Tell him not to feel sad for Me, because I will get even more sukha in the van than I would in Ayodhya. Please console him when you get back to Ayodhya. Tell him not to grieve for Me.

Tell My Mata that I bow down at her feet. Tell her that she must not grieve for Me at all. Please comfort her; she is filled with grief.’



Sitaji's eyes brimmed with tears. She looked at Ramachandra with dukha in her eyes. Her voice was choked with emotion as she told me, 'go and tell my mother-in-law and my father-in-law that I bow down at their feet.' Then she began to weep. Her head was bent low. She could not say anything more.

All three of them had tears in their eyes when they got into the boat to go across the Gangaji. I stood there, watching them, until I could not see them anymore. I felt great dukha, and have come in a state of great dukha."

Kausalya told Dashrathji, "you were pleased with your dear patni Kaikeyi, and gave her the Rajya for her son; that is all right. The Rajya is yours. You can give it to whoever you wish. However, why did you send my son to the van? You did all this and now you are weeping!"

This was like rubbing salt into the wound. Tears fell fast from Dashrath's eyes. He told Kausalya, "Devi, I am dying of dukha. You should not increase my dukha at such a time. My prana is leaving my shareer, because I have been given a shaap that I will die in viyoga of my putra.

When I was a young man I would wander in the jungle at night with my dhanush-baan to do shikar," said Dashrath.'

The Vaishnava Dharma is the same for all four Varnas – the Brahmins, Kshatriyas, Vaishya and Sudra. It is a *saamaanya* Dharma, a common rule, for all the stratas of society. The specific Dharma applies separately to the Brahmin, Kshatriya, Vaishya and Sudra. The Dharma of Bhakti is also a samanya Dharma. Anybody can become a bhakta, regardless of which Varna he belongs to.

The ability to hit a moving target is important for a Kshatriya. Arjuna and Shri Krishna are considered to be the perfect examples of skilled archers.



‘Dashrathji said, “I was standing by the river at night. I heard the sound of water being lapped up. I thought it is a wild elephant drinking water, and aimed my arrow at the sound. My baan struck a manushya. He called out in pain. ‘Oh, I am mortally wounded! I have not done to harm to anybody; why has somebody shot me? My mother and father are thirsty, waiting for me to bring them water to drink.’

Frightened by these words I ran to the spot. I told the man that I am Raja Dashrath, and my intention was to kill a wild beast, not a manushya. I fell at his feet in distress.

The man was a noble person. My baan had wounded him badly. His life was ebbing away fast, and yet he wanted my good. His hriday was filled with bhakti for his parents. He told me, ‘don’t be afraid, Raja, I am not a Brahmin. You will not get the paapa of Brahma-hatya.’ Even while dying he wanted to give me some consolation.

He said, ‘I am a Vaishya, established in tapasya. My Mata and Pita are sitting nearby, hungry and thirsty. Please put aside all thought about me and take this water for them. If they don’t get water, and they come to know about my getting wounded, their anger will turn you into ashes because of their tapasya. So, first quench their thirst and then explain what you have done unintentionally. Remove this baan from my shareer; I am about to die.’

I did as he said and went to the old couple with the water for them. They sat waiting for their son. They were very old and they were blind. They were suffering from pangs of hunger and thirst, worried as to why their son had not yet come. They knew he never neglected them. When they heard my footsteps they called out, ‘Beta, what delayed you? Give us water quickly; we are extremely thirsty!’”

Dashrathji was narrating this tragic incident of long ago.

”I did pranam at the feet of this aged couple. I told them, ‘I am Raja Dashrath. I am a great paapi. I had come to do shikar at night. I heard



the sound of water being stirred and thought it is a wild animal drinking water, and aimed my baan at the sound. Unwittingly it hit your son.'

The old couple wept piteously," said Dashrathji. "They told me to take them to their son. They touched his shareer with loving hands, calling out, 'Beta', why aren't you giving us water with your own hands?' Then they told me to make a chita. They sat on it with the shareer of their son, giving up their shareers in the flames. All three went to Swarga. At that time, the father told me, 'I am dying due to viyoga of my son; you will also die because of viyoga from your son. My words will come true.' Now the time has come for his shaap to be vindicated."

Raja Dashrath was sunk in grief. He called out, "Ha Rama! Ha Sita! Ha Lakshman! I am dying because of viyoga from you!"

Raja Dashrath went to Swarga. There was a vasana in him to see Rama become the Raja of Ayodhya, so Bhagwan sent him to Swarga, to live there in luxury until Rama was crowned Raja of Ayodhya, before attaining Mukti.

'Kausalya, Sumitra and the other Ranis lamented, beating their chests in grief. Vasishthaji came. He gave instructions for Dashrath's shareer to be kept in a boat, immersed in oil. He told messengers to go with all speed to Yudhajit and ask for Bharat and Shatrughna to be sent back at once. "Tell them to leave without delay, but don't say anything more. Just tell them to come at once to Ayodhya and meet the Raja and Kaikeyi."

Vasishthaji did not tell the men that the Raja had died, and Bharat would meet only Kaikeyi. Bharat would have become suspicious had he taken only Kaikeyi's name. What is the harm if a manushya is given bad news a little later? There are many people who are in great haste to convey bad news with all speed. When anybody delays giving news that is bound to cause pain, it is a sign of benevolence.



‘The messengers went and told Yudhajit, Bharat and Shatrughna what they had been told to say.’

It is not that you should telephone or send a telegram to ask what has happened, if you are summoned urgently. The Guru’s aagna is to be obeyed instantly and unquestioningly. The aagna of a revered person overrules the inclination of the mana.

‘Bharat thought that some cause of dukha in Ayodhya must be the reason for Guruji’s aagna. Some problem must have arisen for the Raja, Rama, or Lakshman, for Guruji to summon them urgently. “Else, Pitaji is there, Guruji himself is there, Bhagwan Ramachandra is there – what need could there be to send for us?”

When Bharat and Shatrughna reached Ayodhya they saw the city bereft of splendor. The roads were empty and everything looked gloomy. Bharat felt disturbed. He went into the Raj Bhavan. He saw Kaikeyi sitting alone on the throne. He went and did pranam to his Mata.

Kaikeyi was in high spirits. She had not been told that Bharat and Shatrughna had been summoned from her brother’s place. She got up and embraced Bharat. She made him sit on her lap and smelled his hair in blessing. She began to ask about her relatives.’

The callousness of Kaikeyi’s hriday is shown here. She was utterly unconcerned about the dukha that pervaded the people of Ayodhya. Her only concern was the well-being of her mother’s family. The fact is that after a woman gets married her jeevan is the jeevan of her husband’s family, not her maternal family. If she continues to have a weakness for her father’s family, her vyavhar will not be what it should be. She will begin to make mistakes in her behavior with her in-laws. Furthermore, a woman should not gossip about one family to the other.



‘Kaikeyi said, “I hope all is well with my brother and mother? I am happy to have you both back well and happy.”

Bharatji felt pained. He asked, “Mataji, you never stay by yourself, like this. My Pitaji is always with you in your palace. Why are you alone today? Pitaji never goes anywhere without you. Please tell me where he has gone. I feel extremely uneasy.”

Bharatji did not discuss the sukha-dukha of his maternal relatives. Kaikeyi said, “Beta, why do you feel dukha for your Pitaji? He has got the gati that great Dharmatmas get, which people get if they have done great Yagnas like the Ashvamedha Yagna, and done great punya, daan, etc. I know you have great prema for your Pitaji, but he has gone to the Punya-loka; what is the use of grieving for him?”

Bharatji collapsed when he heard this. Distracted with shock and grief, he called out, “Ha Pitaji! Ha Pitaji! Where have you gone, leaving me floundering in this sea of dukha? Why didn’t you entrust my hand in Rama’s; why did you leave me without putting me in the care of Raja Rama?”

*Asamarpaiva raamaaya raagne` maam kva gatoasi bhoh* – Bharat’s dukha was more because Dashrath had not entrusted him to Rama before leaving this world, than his death.

‘Bharat’s hair was strewn wildly in his anguish as he lay on the floor. Tears flowed from his eyes. Kaikeyi lifted him up and wiped his tears. “Beta,” she said, “please compose yourself. I have arranged everything satisfactorily.”

“What did Pitaji say, when he was giving up his shareer?” asked Bharatji.

“He said ‘Ha Rama! Ha Rama! Ha Sita! Ha Lakshman!’ Saying this he gave up his shareer.”

“Where were Rama, Sita and Lakshman? Weren’t they with Pitaji when he breathed his last?” asked Bharat.



Kaikeyi said, “Your Pitaji had made great preparations for making Ramji the Yuvaraj. I blocked this, to make you the Yuvaraj. A long time back Raja had given me two varadaans, and I asked for them. One was for the Rajya to be given to you, and the other was for Rama to be sent to the van for fourteen years. Your Pitaji accepted my demands and sent Rama for vanavas. Sita went with him, following her pativrata Dharma, and your brother – Sumitra’s son – also went with him in a display of brotherly love. Raja worried about them after they left. He kept calling out Rama’s name as he breathed his last.”

There was no sign of pity in Kaikeyi’s voice, no tears in her eyes, nor any sign of sorrow. Bharat fell in a faint like a tree felled from its roots. Kaikeyi felt dukha at the sight of her son’s state. She told him, “Beta, what is the use of feeling dukha? You have got such a vast Rajya; what cause is there for dukha?”

Occasionally I get an invitation from some Raja that will surprise you. The letter contains two paragraphs. The first says, ‘it is a matter of great dukha that Maharaja-dhiraj so and so has gone to Swarga on such and such a date.’ The second paragraph says, ‘it is a matter of great joy that the Rajya-abhishek of Raj Kumar so and so will be done on this date, at this time. You are invited to come and give ashirvad to him.’ The good and bad news are given in the same letter. This is called the sansara. One is dead and one is celebrating his own sukha.

‘Kaikeyi said, “what is the use of grieving? This is not an occasion for sorrow – you have got such a vast Rajya.”

Krodha arose in Bharat when he heard his mothers’ words. He told Kaikeyi, “it is of no use to even talk to you! Your mana is filled with paapa. It is cruel. Your Pati died because of you, and yet you feel no dukha! I am born from your womb; I am paapi. I will enter into fire, consume poison, or cut my throat with my sword. You will also go in paapa because you have killed your husband.”

Rebuking his mother sharply, Bharat went to Kausalya.



Kausalya began to weep when she saw Bharat. She told him about what Kaikeyi had done. “Ramachandra, Sita and Lakshman went to the van,” she wept. ‘Ramachandra and Lakshman wore the yellow garments of ascetics, with their hair tied in a jata. I am sunk in a sea of dukha. Ha Rama! Ha Raghuवंशा Nath! You were born from my stomach, but I know that You are the Paramatma. But still, my dukha does not leave me. The Vidhata is very powerful!”

Seeing Kausalya lament like this, Bharat caught her feet. “Mata!” he cried piteously, “listen to me! I know nothing about what Kaikeyi has done to block Rama’s Rajyabhishek, or anything else. In no way am I connected to any of this. May I get the paapa of killing a hundred Brahmins if I am lying! I will get the paapa of killing Vasishtha and Arundhati if I am involved in any way with what Kaikeyi had done!”

Bharat swore of his innocence of any knowledge or involvement in the two varas demanded by Kaikeyi. He wept bitterly, unable to control his feeling of wretchedness. Kausalya held him close to her hriday and comforted him. She told him, “Beta, I know this. There is no need for you to swear on your oath that you are innocent. Don’t grieve.”

Vasishthaji came to the Rajmandir as soon as he heard that Bharat was back. He saw the state Bharat was in. He said, “Look, Bharat, Raja Dashrath was very aged. He was a Gnani. His valor was Satya. He got all the bhoga a manushya can get in this world. He gave dakshina lavishly, did many Yagnas like the Ashvamedha Yagna. Furthermore, he obtained the Parameshwara as his son, in the form of Rama. And, at the end, he went to Swarga. He has been given half of Indra’s throne. Please don’t grieve for him. He should not be mourned; he is eligible for Moksha!”

This shareer is anitya. It is transient. It is ashuddha, but the Atma is shuddha. The shareer is subject to janma-maran, but the Atma is not. The shareer is jada and apavitra; the Atma is chetan and pavitra, eternal and unchanging.



If you compare the Atma and the anatma, there is no scope for shoka. Anybody can die at any time – pita or putra – *pitaa vaa tanayo vaapi yadi mrityuvashangatah*. So, you should not grieve if this happens. You should not punish your Atma. This sansara has no substance.

If some viyoga comes into the jeevan of a Gnani it increases his vairagya, increases his shanti, and he gets sukha. He becomes free of mental tension. A person who has the right understanding gets vairagya, shanti and sukha when he is detached from the people and objects of the sansara.

Mrityu is attached to everything created in this sansara. It is inevitable for every being that is born. *Svakarmavashatah sarvajantoonaam prabhaavaapyayau* – the janma and maran of every being is according to his karmas. Why should anybody grieve in the sansara if he has the right understanding?

Millions of Brahmandas have been created and destroyed – *brahmaandakotyo nashtah srishtayo bahusho gataah* – who knows how many srishtis have been altered and how many oceans dried up? What cause is there for shoka for them?

The great poet Kalidas has written – *maranam prakritih shareerinaam vikritirjeevitamuchyate` buddhaih* (Raghuvansha 8. 87). It is the nature of a bubble of water to burst and merge into the water. Its temporary existence is the vikar of water. Thus, the vikar of water is to become a bubble, and the svabhava of water is for the bubble to burst. Hence, to die is the svabhava and to live in a separate form is the vikar.

There is no reason to be dukhi about this. Life is like a drop of water hanging precariously on the edge of a leaf; it can fall at any moment. The state of the jeeva is the same.

Nobody can predict when the power will be cut off suddenly. There is a kind of electricity that activates the shareer. When did the fuse



blow? When did the electricity get cut off? Nobody can predict when this will happen.

The jeevatma sits in the deha as the *de`hee* – as the owner of the deha. The deha is shed and another, new deha is acquired, the way we shed our dirty clothes and wear fresh ones. What we perceive as new and old is not called new-old; you cannot say that this shareer was very young. When it is over it is called, ‘old age’. When just a little bhoga is pending, it results in the demise of a young shareer. There is no cause for grief. The Atma never dies; nor is it ever born, and neither does it age. The Atma is not subject to the shad-vikar of the shareer. It is ananta, Sacchidanandaghana, vignan-anand-ghana. It is the roop of anand, and the sakshi of the buddhi, etc.

Actually, everything that is seen by the individual is the sansara. The one who sees the individuals is the one Parameshwara, and a person who has got the anubhav of the Parameshwara is the sakshat Brahman.

Make three divisions – the jeevatma who sees the sansara, the one Parameshwara who sees the innumerable jeevatmas, and the one who shows that the one Parameshwara is the svayam-prakash sakshat Para-Brahman, in whom the Ishwara, jeeva, and jagat are not separate. This is our anubhav-swarup, anand-swarup sakshi of the buddhi. In this, there is no srishti and no laya.

The point is that the sadhak is first made to experience the truth of the matter by the use of the *vaakya* – the ultimate statement of the Vedas. This reality cannot be experienced with the use of the eyes, nose, tongue, etc. The Mahavakya is used to develop a vritti in the antahkarana. When this vritti is developed it destroys agnan, and the vritti is also destroyed at the same time. Only the Atma remains; and the Atma is not separate from the Paramatma.

“The Paramatma is beyond everything. It is one, and advitiya. It is sama – equal and unchanging, the only Satya. It is eternal; everything



else is transient. Obtain Gnan by this method and give up shoka. Do the work you have to do. Take the shareer of your pita out of the boat and drain out the oil. Do the sanskaras of his shareer according to our ancient customs, as guided by Guruji.”

On the eleventh day, Bharat arranged for a feast of a thousand vidvan Brahmins with the sankalpa that his father should get sukha-shanti from their ashirvad. He gave daan lavishly with the same feeling.

Bharatji’s concern for Ramji made him forget even his Pitaji. His hriday resonated with Rama-naam continuously. Guru Vasishtha was with him, his brother Shatrughna was with him, but Bharatji’s mana was with Rama – *raamame`vaanuchintayan*. He kept thinking, “Ramji has gone to the van.”

The word ‘aranya’ in Sanskrit means sharanya – the one in whom we take sharan – *artum योग्यम् – artum aranyam* - the place we should go to at the end, where we can do bhajan undisturbed, That is the meaning of aranya.

“Ramachandra went away to the aranya. Janaknandini Janaki and Lakshman went with Him. When I see my Mata my heart burns as though I am looking at a Rakshasi! I have decided to leave this Rajya and go to the van, to Rama. I will do darshan of Shri Ramachandra’s and Sita’s smiling faces, and do their seva. I no longer feel like staying here. I will go to Rama!”thought Bharat.’

A manushya who gives up vichar and making resolves is no longer a manushya.



## The Eighth Sarga.

Shri Bharat's going to the van.

*Shreemahaade`va uvaacha*

*Vasishtho munibhih saardham mantribhih parivaaritam,*

*raagnah sabhaam de`vasabhaasannibhaamavishadvibhuh. 8. 1*

*Tatraasane` samaaseenashchaturmukha ivaaparah,*

*aaneeya bharatm tatra upave`shya sahaanujam.8. 2*

*Abraveedvachanam de`shakaalochitamarindamam,*

*vatsa raajye`abhishek`kshyaamastvaamadya pitrishaasanaat. 8. 3*

*Kaike`yyaa yaachitam raajyam tvadartham purusharshabha,*

*satyasandho dasharathah pratignaaya dadu kila. 8.4*

*Abhishe`ko bhavatvadya munibhirmantrapoorvakam,*

*tachshrutvaa bharatoapyaaha mama raajye`na kim mune`. 8. 5*

*Raamo raajaadhiraajashcha vayam tasyaiva kinkaraah,*

*shvahprabhaate` gamishyaamo raamamaane`tumanjasaa. 8. 6*

*Aham yooyam maatarashcha kaike`yeem raakshaseem vinaa,*

*hanishyaamyadhunaivaaham kaike`yeem maatrigandhineem. 8. 7*

*Kintu maam no raghushre`shthah streehantaaram sahishyate`,*

*tachshobhoote` gamishyaami paadachaare`na dandakaan. 8. 8*

'Vasishthaji went to the Court of Ayodhya along with the other Munis and Ministers. He looked like the four-headed Brahma as he sat there. Bharatji was asked to come. He came with Shatrughnaji. They both sat down.'

This means that Bharatji did not volunteer to go to the Raj-sabha. He was not interested in Court matters.



‘Vasishthaji spoke words that were appropriate to the place and time. He told Bharat, “Beta, it is your Pitaji’s command that your Rajyabhishek should be done. Kaikeyi asked that the Rajya should be given to you. Your Pita, Dashrath, was satya-sandh – he was true to his word, and he gave Kaikeyi what she asked for. Your abhishek should be done today. The Mantris who know the mantras, and the Munis should chant the appropriate mantras.”

This was Bharat’s chance to say what was in his heart. He said, “Munivar, what will I do with the Rajya? Rama is the Rajadhiraj. We are all His servants.”

Without consulting anybody, Bharat made an announcement then and there. “Tomorrow morning, I will set off to bring Rama back to Ayodhya. You may come with me, but leave the Rakshasi Kaikeyi behind. Let my other Matas and the Rishi-Munis come. Kaikeyi has the scent of a mother, but she is not a mother! I would kill her, but for the fact that Ramachandra would never forgive me if I did so. Tomorrow morning, Shatrughna and I will set off for the Dandakaranya on foot.”

*Shatrughnasahitastoornam yooyamaayaata vaa na vaa,*

*raamo yathaa vane` yaatastathaaham valkallambarah. 8. 9*

*Falamoolakritaahaarah shatrughnasahito mune`,*

*bhoomishaayee jataadhaaree yaavadraamo nivartate`.*

*8. 10*

*Iti nishchitya bharatastooshneeme`vaavatasthivaan,*

*saadhusaadhviti tam sarve` prashashansurmudaanvitaah.*

*8. 11*

*Tatah prabhaate` bharatam gachchhantam sarvasainikaah,*

*anujagmuh sumantre`na noditaah saashvakunjaraah. 8. 12*

*Kausalyaadyaa raajadaaraa vasishthapramukhaa dvijaah,*



*chhaadayanto sarve` prishthatah paarshvatoagratah. 8. 13*

*Shringave`rapuram gatvaa gangaakoole` samantatah,*

*uvaasa mahatee se`naa shatrughnaparichoditaa. 8. 14*

*Aagatam bharatam shrutvaa guhah shankitamaanasah,*

*mahatyaa se`nayaa saardhamaagato bharatah kila. 8. 15*

*Paapam kartu na vaa yaati raamasyaaviditaatmanah,*

*gatvaa taddhridayam gne`yam yadi shuddhastarishyati. 8. 16*

*Gangaa noche`tsamaakrishya naavastishthantu saayudhaah,*

*gnaatayo me` samaayattaah pashyantah sarvatodisham. 8. 17*

*Iti sarvaansamaadishya guho bharatamaagatah,*

*upaayanaani sangrihya vividhaani baoonyapi. 8. 18*

*Prayayau gnaatibhih saardham bahubhivividhaayudhaih,*

*nive`dyopaayanaanyagre` bharatasya samantatah. 8. 19*

*Drishtvaa bharatamaaseenam saanujam saha mantribhih,*

*cheeraambaram ghanashyaamam jataamukutadhaarinaam. 8. 20*

*Raamame`vaanushochantam raamaraame`ti vaadinam,*

*nanaama shirasaa bhoomau guhoahamiti chaabraveet. 8. 21*

“Listen to one thing more – shatrughnasahitastooranam,  
yooyamaayaata vaa na vaa – you people may come or not come; it  
matters not to me,” said Bharat.’

*Jaake` priya na raama vade`hee, tajiye` taahi koti bairee sama jadyapi  
parama sane`hee.*

*Taje`hu pitaa prahalaada, vibheeshana bandhu, bharata  
mahaataaree,*

*bali guru tajyo kanta braja vanitanhi, bhaya` muda mangalakaaree.*



*Naate` ne`ha raamake` maniyata suhrida suse`vya jahaan laun,  
anjana kahaa aankhi je`hi foote`, bahutaka kahaun kahaan laun.  
Tulasi so saba bhaanti parama hita poojya praana te` pyaaro,  
jaason hoye sane`ha raamapada e`to mato hamaaro.*

Tulsidasji has written, ‘all relationships are through Rama, our greatest well-wisher, whose servant I am. Of what use is the lamp-black if it harms the eyes? Tulsi’s opinion is to have a connection only with people who give us love for Rama’s charan. They give the greatest benefit, which is dearer to me than prana itself.’

‘Bharatji said, “whether anybody comes with us or not, I will go in the same way as Rama went, wearing valkal and a jata. I will walk barefoot and sleep on the ground, and eat wild berries, flowers etc, as He does. I will live in this way until Rama comes back to Ayodhya.”

After telling the people of his resolve, Bharatji was silent. The people cried “Sadhu! Sadhu!” in approbation.

At sunrise next day, Sumantra arranged the train that had horses, elephants, chariots, soldiers, Kausalya and Dashrath’s other queens, and the wives of the Brahmins and people to look after their needs. The caravan was so vast that it seemed to cover the entire dharati. They reached Shringaverpur the same day, and settled by the Gangaji for the night. Shatrughna was in charge of arranging for everybody’s comfort. Nishadraj Guha was the ruler of Shringaverpur.’

These days, people are using a method to tell people that Nishadraj and Guha were different people. I don’t know of any such thing.

‘Nishadraj Guha felt suspicious about the purpose of the Army going with Bharatji, whether his intentions were good or not. He felt anxious in case Bharatji had enmity for Rama.’

This is a matter of prema. Rama has no doubts in His mana, but His devoted bhaktas are always anxious about others’ intentions for Him.



*Anishtaashankeeni bandhuhridayaati bhavanti.*

Both Lakshman and Nishad Raj are constantly watchful about anyone trying to harm Ramachandra. Nishadraj decided to first find out Bharat's intentions. 'If his hriday is clean he will cross the Ganga safely; if not, my people will gather their boats and stand fully armed, to stop Him from going across,' he decided. Giving the order to his men, Nishadraj went to Bharatji, loaded with gifts.

Guha was skilled in diplomacy. He placed the gifts before Bharatji. He saw that Bharatji was wearing cheer-vaikal and a jata. He was dark-skinned, like Rama. He was chanting Rama-naam continuously.

*Sheeghramutthaapya bharato gaadhamaalingya saadaram,  
prishtvaanaamayamavyagrah sakhaayamidamabraveet. 8. 22*

*Bhraatastvam raaghava`naatra same`tah samavasthitah,  
raame`naalingitah saardranayane`naamalaatmanaa. 8. 23*

*Dhanyoasmi kritakrityoasi yattvayaa paribhaashitah,  
raamo raajeevapatraaksho lakshmane`na cha saatayaa. 8. 24*

*Yatra raamastvayaa drishtstatra maam naya suvrata,  
seetayaa sahito yatra suptastaddarshayasva me`. 8. 25*

*Tvam raamasya priyatamo bhakttimaanasi bhaagyavaan,  
iti samsmritya samsmritya raamam saashruvilochanah. 8. 26*

*Guhe`na sahitastatra yatra raamah sthito nishi,  
yayau dadarsha shayanasthah kushasamaastritam. 8. 27*

*Seetaaabharanasamlagnasvarnabindubhirarchitam,  
dukhasantaptahridayo bharatah paryade`vayat. 8. 28*

*Ahoatisukumaaree yaa seetaa janakanandinee,  
praasaade`ratnaparyanke`komalaastarane`shubha`. 8. 29*



*Raame`na sahita she`te` saa katham kushavishtare`,  
 seetaa raame`na sahita dukhe`na mama doshatah. 8. 30*  
*Dhik maam jaatoasmi kaike`yyaam paaparaashisamaanatah,  
 mannimittamidam kle`sham raamasya paramaatmanah. 8. 31*  
*Ahoatisafalam janma lakshmanasya mahaatmanah,  
 raamame`va sadaanve`ti vanasthamapi hrishtadheeh. 8. 32*  
*Aham raamasya daasaa ye` te`shaam daasasya kinkarah,  
 yadi syaam safalam janma mama bhooyaanna sanshayah. 8. 33*  
*Bhraatarjaanaasi yadi tatkatthayasva mamaakhilam,  
 yatra tishthati tatraaham gachchhaamyane`tumanjasaa. 8. 34*  
*Guhastam – shuddhahridayam gnaatvaa sasne`hamabraveet,  
 de`va tvame`va dhanyoasi yasya te` bhakttireedrishee. 8. 35*  
*Raame`raajeevapatraakshe`seetaayaam lakshmane`tathaa,  
 chitrakootaadrinikate`mandaakinyavidooratah. 8. 36*  
*Muneenaamaashramapade`raamastishthati saanujah,  
 jaanakyaa sahito nandaatsukhamaaste`kila prabhuh. 8. 37*  
*Tatra gachchhaamahe`sheeghram gangaam tartumihaarhasi,  
 ityuktvaa tvaritam gatvaa naavah panchashataani ha. 8. 38*  
*Samaanayatsasainyasya tartum gangaam mahaanadeem,  
 svayame`vaaninaayaikaam raajanaavam guhaastadaa. 8. 39*  
*Aaropya bharatam tatra shatrughna raamamaataram,  
 vasishtam cha tathaanyanna kaike`yeem chanyayoshitah. 8. 40*  
*Teertvaa gangaam yayau sheeghram bharadvaajaashramam prati,  
 doore`sthaapy mahaasainyam bharatah saanujo yayau. 8. 41*



*Aashrame`munimaaseenam jvalantamiva paavakam,  
drishtvaa nanaama bharatah saashtaangamatibhakttitah. 8. 42  
Gnaatvaa daasharathim preetyaa poojayaamaasa mauniraat,  
paprachchha kushalam drishtvaa jataavalkaladhaarinam. 8. 43.*

*Sakhaayamidamabraveeta* – Bharatji greeted Guha as a friend. He said, “my dear brother stayed here with you. Rama held you close to His heart. His eyes were filled with tears of prema for you – *saardranayane`naamalaatmanaa*. You are blessed! You are fulfilled that Rama, Lakshman and Sita came, and you welcomed them lovingly. Take me to the place where you got their darshan. Show me the place where Ramji slept that night, along with Sita. You are dear to Rama. You are filled with bhakti for Him. You are extremely fortunate.”

Tears flowed from Bharatji’s eyes as he said this – *iti sansmritya sansmritya raamam saashru vilochana*. Bharatji went with Guha to the place where Rama had slept that night. A mattress of kusha grass was there with some scattered pieces of gold that had fallen off Sitaji’s ornaments.’

Goswami Tulsidasji has written:

*Kanaka bindu dui chaarika de`khe`.*

Bharatji saw a few pieces of gold.

‘Bharatji’s hriday was laden with dukha. He began to lament, “Janak’s daughter Sita is so delicate! She is used to sleeping in a palace on a soft bed studded with gems. She slept here, on a grass mattress! It is my dosha that Sita-Rama have to face such suffering. I am accursed – *dhigmayaam jaatoasmi kaike`yyaam paaparaashisamaanatah* – Kaikeyi is like a heap of paapa. I am accursed to be born of her. It is because of me that Rama has to face such suffering.



Lakshman is a Mahatma; he has achieved the purpose of his birth. He always walks behind Rama in the van, and is happy. I am the servant of the dasa of Rama's dasa. If I was in Lakshman's place I would feel fulfilled.

He Nishadraj! Please tell me everything you know. Where will Ramachandra be today? I want to go there and bring Him back to Ayodhya."

Guha was convinced that Bharat's hriday was shuddha. He replied lovingly. "Deva, you are dhanya to have such bhakti for kamal-nayan Rama, Lakshman and Sita. They will be close to Chitrakoot parvat, beside the Mandakini river, among the Ashrams of the Munis. Rama is in anand with Janaki. We will go there very quickly."

Guha went and brought the Royal boat. Bharatji, Shatrughnaji, Rama's mothers and Vasishthaji got into it. Kaikeyi and the other ladies went in another boat. The whole party was taken across the Gangaji to the other bank. They came to the Ashram of Bharadwaj Muni. Bharatji told the army to stop at some distance and walked to the Ashram with Shatrughnaji.

Bharadwajji's personality glowed like fire. Bharatji went and bowed down to him. On hearing that they were the sons of Dashrath, he welcomed them warmly and asked about their well-being. "So, you have become the Raja?" he asked. "This is what I have heard. What brings you here wearing cheer-vaikal and jata?"

*Raajyam prashaasataste`adya kime`tadvalkalaadikam,*

*aagatoasi kimartham tvam vipinam munise`vitam. 8. 44*

*Bhradvaajavachah shrutvaa bharatah saashrulochanah,*

*sarvam jaanaasi bhagavan sarvabhootaashayasthitah. 8. 45*

*Tathaapi prichchase`kinchittadanugraha e`va me,*

*kaike`yyaa yatkritam karma raamaraajyavidhaatanam. 8. 46*



Vanavaasaadikam vaapi na hi jaanaami kinchana,  
 bhavatpaadayugam me`adya pramaanam munisattam. 8. 47  
 Ityuktvaa paadayugalam mune`h sprishtvaaaarttamaanasah,  
 gnaatumarhasi maam de`va shuddho vaashuddha e`va vaa. 8. 48  
 Mama raajye`na kim svaamin raame` tishthati raajani,  
 kinkaroaham munishre`shttha raamachndrasya shaashvatah. 8. 49  
 Ato gatvaa munishre`shttha raamasya charanaantike`,  
 patitvaa raajyasambhaaraan samarpyaannaiva raaghavam. 8. 50  
 Abhishe`kshye` vasishthaadyaih pauraajanapadaih saha,  
 ne`shye`ayodhyaayaam ramaanaatham daasah se`ve`atineechavat.  
 8. 51  
 Ityudeeritamaakarnya bharatasya vacho munih,  
 aalingya moordhanyavaghraaya prashashansa savismayah. 8. 52  
 Vatsa gnaatam puraivaitadbhavishyam gnaanachakshushaa,  
 maa shuchastvam paro bhakttah shreeraame` lakshmanadapi. 8. 53  
 Aatithyam kartumichchhaami sasainyasya tavaanagha,  
 adya bhuktvaa sasainyastvam shvo gantaa raamasannidham. 8. 54  
 Yathaaaagnaapayati bhavaanstathe`ti bharatoabraveet,  
 bharadvaajastvapah sprishtvaa maunee homagrihe` sthitah. 8. 55  
 Dadhau kaamaduhaam kaamavarshinaam kaamado munih,  
 asrijatkaamadhuk sarvam yathaakaamamalaukikam. 8. 56  
 Bharatasya sasainyasya yathe`shtam cha manoratham,  
 yathaa vavarsha sakalam triptaaste` sarvasainikaah. 8. 57  
 Vasishtham poojayitvaagre` shaastradrishte`na karmanaa,



*pashchaatsasainyam bharatam tarpayaamaasa yogiraat. 8. 58*  
*Ushitvaa diname`kam tu aashrame`svargasannibhe`,*  
*abhivaadya punah praatarbhadvaajam sahaanujah,*  
*bharatastu kritaannugnah prayayau raamasannidhim. 8. 59*  
*Chitrakootamanupraapya doore`sansthaapya sainikaan,*  
*raamasandarshanaakaankshee prayayau bharatah svayam. 8. 60*  
*Shatrughne`na sumantre`na guhe`na cha parantapah,*  
*tapasvimandalam sarvam vichinvaano nyavartata. 8. 61*  
*Adrishtvaa raamabhavanamaprichchhadrishimandalam,*  
*kutraaste`seetayaa saardham lakshmane`na raghoottamah. 8. 62*  
*Oochuragre`gire`h pashchaadgagangaayaa uttare`tate`,*  
*vivikttam raamasadanam ramyam kaananamanditam. 8. 63*  
*Safalairaamrapanasaih kadaleekhandasamvrittam,*  
*champakaih kovidaaraishcha putraagairvipulaistathaa. 8. 64*  
*E`vam darshitamaalokya munibhirbharatoagratah,*  
*harshaad yayau raghushre`shthabhavanam mantrinaa saha. 8. 65*  
*Dadarsha dooraadatibhaasuram shubham raamasya ge`ham*  
*munivrindase`vitam,*  
*vrikshaagrasanlagnasuvalkalaajinam raamaabhiraamam bharatah*  
*sahaanujah. 8. 66*  
*Kime`tadvalkalaadikam – why this valkal etc? This is a place for Munis*  
*to stay.*

‘Tears came to Bharat’s eyes as he spoke. “Bhagavan! You are seated in the hriday of all; you know what is in people’s hriday! In spite of knowing everything you ask me – that is your anugraha. Kaikeyi



created a vighna in Rama-Rajya, and gave vanavas to Him. I was completely unaware of this – *na hi jaanaami kinchit*. I touch your feet and swear that this is true. Your charan are the praman of what I say; the only proof that I can give, that I knew don't know anything more.”

Bharatji caught Bharadwajji's feet and sat there, greatly agitated. Then he said, “Maharaj, please know that I am shuddha. When Rama is my Maharaja, what use have I for the Rajya? I am His eternal kinkar. I am going to Ramachandra's charan. I will fall at His feet and dedicate all the items for the abhishek to Him. I will get His abhishek done, with Vasishthaji, the Ministers, and the people. I will take Ramachandra, Sita and Lakshman back to Ayodhya and do His seva as His lowliest servitor.”

A sevak is one who is ready to render the humblest service to his master,

‘Bharadwaj embraced Bharat when he heard this. He smelled his head to bless him, and praised him with great wonder. “Beta, my Gnan-drishhti has given this information to me. Don't be dukhi. You are an even greater bhakta of Rama than Lakshman.”’

Goswamiji has said the same thing even more emphatically – ‘*te`hi fala kara fala darasa tumhaaraa* – getting your darshan is the fruit of getting the darshan of Rama, Sita and Lakshman.’

It is possible to obtain Bhagwan's darshan when a person is alone, but not the darshan of His bhakta. Only somebody who practices extreme fortitude can get Bhagwan's darshan and recognize that it is Bhagwan.

‘Bharadwajji told Bharat, “stay here today with your army. Have your food here, and go to Rama tomorrow.” Bharatji obeyed.

Bharadwajji took a bath and went into his Yagna-shala and sat in mauna. He did dhyana of the Kamadhenu – the wish-fulfilling cow, because he wanted to fulfill everybody's desires. Kamadhenu came, and created all the things the people wanted.’



The Valmiki Ramayana has a detailed description, over several chapters, about the hospitality of Bharadwaj Muni. It is described that the soldiers were so pleased to get everything they wanted, that they felt reluctant to leave the Ashram. The purpose of this description is not to show fickleness on the part of the soldiers; it is to show the excellence of Bharadwajji's hospitality.

We had a Mahatma who used to say that it is not that everybody in Ayodhya had prema for Rama. The soldiers found the Ashram so enticing, full of comforts and pleasures, that they forgot Ayodhya and forgot about Rama!

Bharadwajji did Vasishthji's puja with the proper rituals. He did everything to give satisfaction to Bharatji and the people in his entourage.

'The entire company stayed at Bharadwajji's Ashram that day. It seemed like Swarga to them. The next morning they bowed down to him and took his leave. Before they reached Chitrakoot Bharatji told the others to wait there, and went ahead with Shatrughna and Guharaj. He went to the Munis' Ashram and looked everywhere for Rama, among the Munis doing tapasya. He could not see Rama. He asked the Mahatmas where Ramji was staying.'

That means, when Bharat, Shatrughna and Guha were unable to see Rama, the Rishis and Mahatmas told them, 'Rama is here.' Then they got Gnan about Rama. Gnan about Rama cannot be obtained by any kalpana of the mana. It is not something anybody can guess or assume. It is the Rishis who tell us where the Paramatma is.

Thus, the Rishis pointed out the place where Shri Rama stayed with Sita and Lakshman. They pointed out Rama's hut, built close to the river Mandakini, in the centre of some trees, including fruit trees like mango, jack-fruit, banana etc. The hut was surrounded by flowering shrubs.



Bharatji went forward and looked from afar. He saw many great Rishis sitting there. Cheer-vaikal garments and deerskins were laid out in the sun. Bharat and Shatrughna did darshan of beautiful Rama and then went closer. Bharatji saw the beautiful footprints of Sita-Rama on the ground.



## The Ninth Sarga

The Meeting of Rama and Bharat.

*Shreemahaade`va uvaacha*

*Atha gatvaaaashramapadasameepam bharato mudaa,  
seetaaraamapadairyukttam pavitramatishobhanam. 9. 1*

*Sa tatra vajraankushavaarijaanchitadhvajaadichinhaani padaani  
sarvatah,*

*dadarsha raamasya bhuvoatimangalaanyache`shtyatpaadarajah su  
saanujah. 9. 2*

*Aho sudhanyoahamamooni raamapaadaaravindaankitabhootalaani,  
pashyaami yatpaadarajo vimrigyam brahmaadide`vaih  
shrutibhishcha nityam. 9. 3*

*Ityadbhutapre`marasaaplutaashayo vigaadhache`taa  
raghunaathabhaavane`,*

*aanandajaashrusrapitastaanaantarah  
shanairavaapaashramasannidhim hare`h. 9. 4*

*Sa tatra drishtvaa raghunaathamaasthitam  
doorvaadalashyaamalamaayate`kshanam,*

*jataakireetam navavalkalaambaram prasannavaktram  
tarunaarunadyutim. 9. 5*

*Vilokayantam janakaatmajaam shubhaam saumitrinaa  
se`vitapaadapankajam,*

*tadaabhidudraava raghuttamam shuchaa harshaashcha  
tatpaadayugam tvaraagraheet. 9. 6*

*Raamastmaakritya sudeerghabaahurdobhyaam parishvanya  
sishincha ne`trajaih,*



*jalairathaankopari sanyave`shayat punah punah samparishsvajai vibhuh. 9. 7*

Bhagwan's footprints have certain marks which makes it easy to identify that these footprints are Bhagwan's.

'Bharatji saw that the footprints had the marks of the Vajra that Bhagwan uses to destroy the mountain of paapa accumulated by His bhaktas. He saw the mark of an *ankusha* – a goad by which mahouts control elephants – which Bhagwan uses to attract the mana of His bhaktas, because the mana is like an untrained elephant. Bharat saw the mark of a kamal – Bhagwan does daan of His hriday-kamal to His bhaktas. He saw the sign of a *dhvajaa* – a flag that proclaims the victory of His bhaktas, and the mangal of the Prithivi.

Bhagwan has descended on to this earth for the kalyan of the Prithivi. He left Vaikuntha and came to the mortal world to give His *charana-raja* – the dust of His feet – to the Prithivi and His bhaktas.

Bharat and Shatrughna lay down on the ground over Bhagwan's footprints and smeared their shareers with His charan-raja – *ache`shtayan paadarajahsu saanujah.*'

Akrura had rolled on the ground over Shri Krishna's charan-raja in the same way, in Vraja. The words used here are very similar to those used in the Bhagwat.

“This dust, that has Bhagwan Rama's charan-chinha is wonderful! We are blessed to get this darshan. Brahma and other Devtas seek Bhagwan's charan-raja,' said Bharatji. Bharatji's hriday was filled with an overwhelming prema-rasa, thinking about Raghunath. Tears of prema poured down his face. He proceeded towards Bhagwan's Ashram. He saw Shri Raghunath sitting there. His shareer was blue-hued, like druva grass. He was wearing valkal garments and His hair was tied in a jata on the top of His head, like a mukut. His face was radiant with an inner joy. An effulgence like the effulgence of the rising



sun emitted from His shareer. He was looking at Janakiji, and Lakshmanji was doing the seva of His feet.

Bharatji ran and fell at His feet. Ramachandra quickly lifted him up and held him in a close embrace. The brothers' tears mingled. Shri Rama made Bharat sit on His lap, embracing him again and again.

Then, the Matas came running towards Ramachandra, like cows run to their calves after a day's grazing in the woods.

*Atha taa maatarah sarvaah samaajagmustvaraanvitaah,  
raaghavam drashtukaamaastaastrishaartaa gauryathaa jalam. 9. 8*

*Raamah svamaataram veekshya drutamutthhaya paadayoh,  
vavande`saashru saa putramaalingyaateeva dukhitaa. 9. 9*

*Itaraashcha tathaa natvaa jananee raghunandanah,  
tatah samaagatam drishtvaa vasishtam munipungavam. 9. 10*

*Saashtaangam pranipatyaaha dhanyoasmeeti punah punah,  
yathaarhamupave`shyaaha sarvaane`va raghoodvahah. 9. 11*

*Pitaa me`kushalee kim vaa maam kimaahaatidukhitah,  
vasishthastamuvaache`dam pitaa te`raghunandana. 9. 12*

*Tvadviyogaabhitaptaatmaa tvaame`va parichintayan,  
raamaraame`ti seete`ti lakshmane`ti mamaara ha. 9. 13*

*Shrutvaa tatkarnashoolaabham gurorvachanamanjasaa,  
haa hatoasmeeti patito rudan raamah salakshmanah. 9. 14*

*Tatoanururuduh sarva maatarashcha tathaapare`,  
haa taata maam parityajya kva gatoasi ghrinaakara. 9. 15*

*Anaathoasmi mahaabaaho maam ko vaa laalaye`ditah,  
seetaa cha lakshmanashchaiva vile`paturato bhrisham. 9. 16*



*Vasishtah shaantavachanaih shamayaamaasa taam shucham,  
tato mandaakineem gatvaa snaatvaa te` veetakalmashaah. 9. 17  
Raagne` dadurjalam tatra sarve` te` jalakaankshane`,  
pindaannirvaayaamaasa raamo lakshmanasanyutah. 9. 18  
Ingudeefalapinyaakarachitaanmadhusamplutaan,  
vayam yadannaah pitarastasannaah smritinoditaah. 9. 19  
Iti dukhaashrupoornaakshah punah snaatvaa graham yayau,  
sarve` ruditvaa suchiram snaatvaa jagmustadaashramam. 9. 20  
Tasminstu divase` sarve` upavaasam prachakrire`,  
tatah pare`dyurvimale` snaatvaa mandaakineejale`. 9. 21  
Upavishtham samaagamyā bharato raamamabraveet,  
raama raama mahaabhaaga svaatmaanamabhishe`chaya. 9. 22*

*‘Trishaartaa gauryathaa jalām’* – Rama stood up when He saw the Matas coming. He went forth and bowed down at Kausalya’s feet. Her eyes were filled with tears. Ramachandra bowed down to the other Matas. He saw Guru Vasishtha coming and went forth and did sashtanga pranam. “I am dhanya, Maharaj! You have done a great kripa on Me by coming.”

When everybody has sat down comfortably, Ramachandra asked, “My Pitaji is well, I hope. What message has he sent for Me? I know that he is extremely dukhi for Me.”

There was absolute silence. Then Vasishthaji said, “Your Pitaji suffered because of being separated from You. He was doing Your chintan and uttering ‘Rama-Rama! Sita-Sita! Lakshman-Lakshman!’ as he left his shareer and went to the Param-dham.”

This was like a spear piercing the ears, for Rama-Lakshman. They were prostrate with grief. Rama began to lament, “Ha Pitaji! You were very



compassionate – where have you gone, leaving Me behind? I have become an orphan. Who will give Me the kind of prema I got from you?”

Sita and Lakshman also began to weep. Vasishthaji comforted them. Everybody went to the Mandakini and took a bath to remove the *paataka* – the defilement of the death of a close relative.’

The Dharma-Shastras say that if a person gets the news of the death of a close relative within eleven days of the event, he should take a bath and observe mourning for the remaining days. If he gets the information after eleven days are over, he should only take a bath to remove the impurity.

‘Bharatji had completed all the rituals of Dashrathji’s last rites in Ayodhya before he set out to bring Rama back to Ayodhya. When Ramachandra came to know of Dashrathji’s mrityu He went and took a bath in the Mandakini. So did Lakshman and Sita. They did tarpan, offering oblations to Dashrathji. Then Rama and Lakshman did the pinda-daan for him. This ritual is done by the eldest son, but Bharatji had done it since Rama had already left Ayodhya. Ramachandra made the offering of the pinda with fruit, honey etc, since that was what they ate in the van.’

The rule for this is, *vayam yadannaah pitarastadannaah smritinoditaah*.

Manuji has said, *yadannah purusho bhavati tadannaah tasya de`vataah* – a manushya offers the Devtas what he himself eats.

The rule of the Smriti is that the pinda-daan should be made of the same kind of food that is eaten by the person doing the pinda-daan.

‘After completing the ritual they came back to the Ashram. Everybody fasted that day.’

The rule is to fast – keep an upavasa – the day a person goes to a Tirtha. It is the same as doing an ekadashi vrata. Ramachandra had



done the pinda-daan for Dashrathji that day. He had just heard about His father's mrityu, so it was right and proper for Him to do an upavasa.

'Ramachandra did an upavasa that day. The next morning everybody took a bath in the Mandakini. Then they sat down to discuss things. A meeting was held. Bharat placed a petition, "He Rama, please give me the aagna to do Your abhishek. Please give Your consent to this. Look after the Rajya, because it belonged to Pitaji and You are his eldest son. Just as he was my elder, so are You. You are like my father.

*Raajyam paalaya pitryam te`jye`shthastvam me`pitaa yathaa,*

*kshatriyaanaamayam dharmo yatprajaaparipaalanam. 9. 23*

*Ishtvaa yagnairbahavidhaih putraanutpaadya tantave`,*

*raajye`putram samaaropya gamishyasi tato vanam. 9. 24*

*Idaaneem vanavaasasya kaalo naiva praseeda me`,*

*maaturme`dushkritam kinchidsmrtu neerhasi paahi nah. 9. 25*

*Ityuktvaa charanau bhraatuh shirasyaadhaaya bhakttitah,*

*uvaacha bharatam raamah sne`haardranayanah shanaih. 9. 26*

*Shrunu vatsa pravakshyaami tvayokttam tat,*

*uvaacha bharatam raamah sne`haardranayanah shanaih. 9. 27*

*Shrunu vatsa pravakshyaami tvayokttam yattathaiva tat,*

*kintu maamabraveettaato nava varshaani pancha cha. 9. 28*

*Ushitvaa dandakaaranye`puram panchaatsamaavishah,*

*idaaneem bharataaye`dam raajyam dattam mayaakhilam. 9. 29*

*Tatah pitraiva suvyakttam raajyam dattam tavaiva hi,*

*dandakaaranyaraajyam me`dattam pitraa tathaiva cha. 9. 30*

*Atah piturvachah kaaryamaavaabhyaamatnatat,*



*piturvachanmullanghya svatantra yastu vartate`. 9. 31*

*Sa jeevanne`va mritako de`haante` nirayam vraje`t,*

*tasmaadrajyam prashaadhi tvam vayam dandakapaalakaah. 9. 32*

*Bharatastvabraveedraama kaamuko moodhadheeh pitaa,*

*streejito bhraantahridaya unmatto yadi vakshyati,*

*tatsatyamiti na graahyam bhraantavaakyam yathaa sudheeh. 9. 33*

*Shreeraama uvaacha*

*Na streejitah pitaa brooyaanna kaamee naiva moodhadheeh,*

*poorvam pratishrutim tasya satyavaadee dadau bhayaat. 9. 34*

“Jye`shastvam me` pitaa tathaa - You are my elder brother, and being elder, You are like my Pita”, said Bharat. “It is the Kshatriya Dharma that You do the pujas and Yagnas, beget sons, give the Rajya to Your eldest son, and then go to the van. This is not the proper time for vanavas. So, be pleased with me. Remove from Your mind all the bad things done by my mother, and protect me.”

Bharatji caught Ramachandra’s charan with great prema and fell at His feet in a dandavat pranam. Ramachandra bent down and lifted him up. He made Bharat sit on His lap.”Vatsa,” He said, “what you have said about the elder brother being like the father, and being given the Rajya, is true. However, Pitaji’s aagna is for Me to live in the Dandakaranya for fourteen years, and then go to a city. At this time, the entire Rajya is given to Bharat. Pitaji took this decision and proclaimed it clearly to everybody.

It is the duty of a putra to fulfill the wish of his pita. It is not proper to flout Pitaji’s aagna and do anything that is contrary to it. It would be a great aparadh if we did that. And so, Bharat, you rule Ayodhya and I will rule the Dandakaranya.”



Bharat said, “my Pitaji was a lustful man. He had become inert where his wife was concerned because he was under her influence. His hriday was deluded and he was in a state of intoxication. The aagna he gave at that time should not be accepted as valid.”

Ramachandra said, “Bharatji, what you say about Pitaji is not correct. Pitaji was neither subjugated by his patni, nor was his buddhi stupefied with lust.”

It is worth noting the goodwill with which Ramachandra accepted His banishment.

“Pitaji had made a pledge, long back, and he kept that pledge because he was a Satyavadi, a Satya-nishtha. He took this decision to protect his word because he did not want to be false to the pledge he had made. He feared asatya. It is the svabhava of a Mahapurusha to fear asatya even more than Narak.

Bharat! Pitaji made a pratigna and so did I.

*Asatyaaadbheetiradhikaa mahataam narakaadapi,*

*karomeetyahamapye`tatsatyam tasyai pratishrutam. 9. 35*

*Katham vaakyamaham kuryaamasatyam raaghavo hi san,*

*ityudeeritamaakrnya raamasya bharatoabraveet. 9. 36*

*Tathaiva cheeravasano vane`vatsyaami suvrata,*

*chaturdasha samaastvam tu raajyam kuru yathaasukham. 9. 37*

*Karomeetyahampye`tatsatyam tasyai pratishrutam* – I also made a pratigna to Kaikeyi that I would do what she asked Pitaji to do. I am of the vansha of Raghu – how can I make My word false? How can I make Ptaji’s promise false?”

Bharatji became agitated when he heard this. “Very well,” he said. “If You do not accept, then I will stay in the van for fourteen years,



wearing cheer-vaalka, and You go to Ayodhya, and rule the Rajya. I will do vanavas in Your stead.”

Shri Ramachandra told him, “Look, Bharat, Pitaji has given you the Rajya of Ayodhya and given Me the van. If we make an agreement and reverse his decision, his word will be proved false.

*Shreeraama uvaacha*

*Pitraa dattam tavaivaitadraajyam mahyam vanam dadau,  
vyatyayam yadyaham kuryaamasatyam poorvavat sthitam. 9. 38*

*Bharata uvaacha*

*Ahamapyaagamishyaami se`ve` tvaam lakshmano yathaa,  
noche`tpraayopave`she`na tyajaamye`tatkale`varam. 9. 39  
Itye`vam nishchayam kritvaa darbhaanaasteerya chaatape`,  
masanaapi vinishchitya praanmukhopavive`sha sah. 9. 40  
Bharatasyaapi nirbandham drishtvaa raamoativismitha,  
ne`traantasangnaam gurave`chakaara raghunandanah. 9. 41  
E`kaante`bharatam praaha vasishtho gnaaninaam varah,  
vatsa guhyam shrunushve`dam mama vaakyaatsunishchitam. 9. 42  
Raamo naaraayanah saakshaadbrahmanaa yaachitah puraa,  
raavanasya vadhhrthaaya jaato dasharathaatmajah. 9. 43  
Yogamaayapi seete`ti jaataa janakanandinee,  
she`shoapi lakshmano jaato raamamanve`ti sarvadaa. 9. 44  
Raavanam hantukaamaaste`gamishyanti na sanshayah,  
kaike`yyaa varadaanaadi yadyannishthurabhaashanam. 9. 45  
Sarvam de`vakritam noche`de`vam saa bhaashaye`tkatham,  
tasmaattyajaagraham taata raamasya vinivartane`. 9. 46*



*Nivartasva mahaasainyairmaatribhih sahitah puram,  
raavanam sakulam hatvaa sheeghrame`vaagamishyati. 9. 47  
Iti shrutvaa gurorvaakyam bharato vismayaanvitah,  
gatvaa sameepam raamasya vismayotfullalochanah. 9. 48  
Paaduke`de`hi raaje`ndra raajyaaya tava poojite`,  
tayoh se`vaam karomye`va yaavadaagamanam tava. 9. 49  
Ityuktvaa paaduke`divye`yojayaamaasa paadayoh,  
raamasya te`dadau raamo bharataayaatibhakttitah. 9. 50  
Griheetvaa paaduke`divye`bharato ratnabhooshite`,  
raamam punah parikramya prananaama punah punah. 9. 51  
Bharatah punaraahe`dam bhaktyaa gadgadayaa giraa,  
navapanchasamaante`tu prathame`divase`yadi. 9. 52  
Naagamishyasi che`drama pravishaami mahaanalam,  
baadhamitye`va tam raamo bharatam sannyavartayat. 9. 53  
Sasainyah savasishtashcha shatrughnasahitah sudheeh,  
maatribhirmantribhih saardhyam gamanaayopachakrame`. 9. 54  
Kaikeyee raamane`kaante`sravanne`trajalaakulaa,  
praanjalih praaha he`raama tava raajyavidhaatanam. 9. 55  
Asatyam poorvavat sthitam - how will Pitaji's pledge be observed if  
we do this?"*

Bharatji said, "I will also go to the van with You. I will stay as Lakshman stays. If You refuse to accept this, *noche`tpraayopave`she`na tyajaamyetatkale`varam*, I will fast until I die."

Guruji took Bharat aside and told him, "look, Beta, I am telling you something very secret. Know that what I say is absolutely Satya."



Bharat's prema for Rama was so great that he refused to budge from his resolve until Guruji gave him the Gnan that Rama is the Ishwara.

“Rama is sakshat Narayana,” explained Guru Vasishtha to Bharat. “He has come as Dashrath's putra at Brahmaji's prarthana, to kill Ravan. Sita is His Yoga-Maya, born in Janak's house. Shesh Bhagwan has come in the form of Lakshman. He follows Rama wherever He goes. There is no doubt that the three of them will go to the van to kill Ravan. The varadaan Kaikeyi asked for, and the cruel words she spoke, is the leela of the Devtas. Else, how can Kaikeyi say such things for Rama?

Therefore, Bharat, give up the insistence to take Rama back to Ayodhya, and go back with the Matas, army, and others. Rama will soon kill Ravan and return to Ayodhya with Sita and Lakshman, well and happy.”

Bharatji was astounded to hear Guruji's words. He had never imagined that Rama was the sakshat Paramatma. He thought of Rama only as his beloved elder brother. In prema, the Ishwara-buddhi and drishti of aishwarya are totally absent.

Bharat's eyes brightened with wonder. He came to Ramachandra and said, “Maharaj, please give the paduka of Your charan. I will do seva of Your slippers and the Rajya will be ruled by their aagna.”

Had Bharat accepted the Rajya for even a single day, the Rajya would have become unfit for Rama, like jootha food, party partaken by somebody else. It is not suitable that an elder brother rules a Kingdom that is first ruled by a younger brother. This is why Bharatji had decided from the very first that he would not accept the Rajya. If Bhagwan did not sit on the throne of Ayodhya, His padukas would.

Bhagwan's padukas were divya. Bharatji would ask them what to do about all the matters, large and small, and get answers, and do what the padukas told him to do.



‘Bharat did Ramachandra’s parikrama, and did pranam. His voice was husky with emotion when he told Ramachandra, “please keep one thing in mind: if You don’t come to Ayodhya on the very first day after the fourteen-year vanavas is over, I will walk into a raging fire.”

Rama responded by saying, “*baadham* - I accept this. I will definitely come on the first day.”

Bharatji made the preparations to leave for Ayodhya, along with the army, Ministers, Bramins, and Matas. Kaikeyi met Ramachandra when He was alone. Tears flowed down her face as she folded her hands and said, “He Rama! I placed an obstacle in Your Rajya. My buddhi had become wicked. I was deluded by Maya. Please forgive my wickedness, because forgiveness is the essence of a Sadhu’s jeevan.

*Kritam mayaa dushtadhiyaa maayaamohitaache`tasaa,  
kshamasva mama dauraattmyam kshamaasaaraa hi saadhavah. 9. 56*

*Tvam saakshaadvishnuavyaktah paramaatmaa sanaatanah,  
maayaamanusharoope`na mohayasyakhilam jagat,  
tvayaiva pre`rito lokah kurute` saadhvasaadhu vaa. 9. 57*

*Tvadadheenamidam vishvamasvatantra karoti kim,  
yathaa kritrimanartakyo nrityanti kuhake`chchhayaa. 9. 58*

*Tvadadheenaa tathaa maayaa nartakee bahuroopinee,  
tvayaiva pre`ritaaham cha de`vakaaryam karishyataa. 9. 59*

*Paapishtham paapamanasaa karmaacharamarindam,  
adya prateetoasi mama de`vaanaamapyagocharah. 9. 60*

*Paahi vishve`shvaraanaanta jagannaath namoastu te`,  
chhindhi sne`hamayam paasham putravittaadigocharam. 9. 61*

*Tvajgnaanaanalakhange`na tvaamaham sharanam gataa,*



*kaike`yyaa vachanam shrutvaa raamah sasmitamabraveet. 9. 62*

*Yadaaha maam mahaabhaage`naanritam satyame`va tat,*

*mayaiiva pre`ritaa vaanee tava vaktraadvinirgataa. 9. 63*

*De`vakaaraarthasiddhyarthtamatra doshah kutastava,*

*gachha tvam hridi maam nityam bhaavayantee divaanisham. 9. 64*

*Kshamaasaaraa hi saadhavah* – You are sakshat Vishnu, the avyakta sanatana Paramatma. You are deluding this world with this manushya form You have assumed with the help of Your Maya. It is only by Your inspiration that a manushya behaves like a Sadhu or an asadhu; does good or bad deeds.

*Sa e`va saadhu karma kaaryate`yam unmeeshayate`.*

When Bhagwan wants to lift somebody on to His lap, He first inspires the person to take a bath and cleanse himself. He prompts that person to do good deeds. This entire world is controlled by You; it is not independent. Just as a puppet dances at the strings pulled by the puppet-master, this Maya dances at the strings pulled by Your hands, and assumes many forms.

It was Your inspiration, Rama, that this paapi mana of mine wanted to do the work of the Devtas. I did this wickedness at Your prompting. Now I have the vishvas that You are the Paramatma who is not known fully by even the great Devtas. He Vishwatma! You are the Ishwara of this whole vishwa. He Anant! You are infinite! He Jagannath! You are the Master of this whole jagat. I bow down to You. Please remove the shackles of my attachment that Bharat is my son, Shatrughna is the follower of my son, this Rajya is mine, and this wealth is mine. Please sever these bonds with the flaming sword of Gnan. I have come in Your sharan.”

Ramachandra smiled when He heard Kaikeyi’s words. He said, “Mahabhaga – you are blessed. Everything you have said is satya; you



have not said anything that is not true. It is a fact that your vani was inspired by Me, for the purpose of doing the work of the Devtas – *atra dosha kutastava* – where is your dosha in this? Now, go back to Ayodhya and have bhakti for Me. Do My dhyana day and night. Don't have attachment for anybody else in this world. My bhakti will make you Mukta within a short time."

*Sarvatra vigatasne`haa madbhaktyaa mokshase`achiraat,  
aham sarvatra samadrig dve`shyo vaa priya e`va vaa. 9. 65*

*Naasti me` kalpakasye`va bhjatoanubhajaamyaham,  
manmaayaamohitadhiyo maamamba manujaakritim. 9. 66*

*Sukhadukhaadyanugatam jaananti na tu tattvatah,  
drishtyaa madgocharam gnaanmutpannam te` bhavaapaham. 9. 67*

*Smarantee tishtha bhavane` lipyase` na cha karmabhih,  
ityuktvaa saa parikramya raamam saanandavismayaa. 9. 68*

*Pranamy shatasho bhomau yayau ge`ham mudaanvitaa,  
bharatastu sahaamaatyaimaantribhigurunaa saha. 9. 69*

*Ayodhyaamagamachchheeghram raamame`vaanuchintayan,  
paurajaanapadaan sarvaanayodhyaayaamudaaradheeh. 9. 70*

*Sthaapaayitvaa yathaanyaayam nandigraamam yayau svayam,  
tatra sinhaasane` nityam paaduke` sthaapya bhakttitah. 9. 71*

*Poojayitvaa yathaa raamam gandhapushpaakshataadibhih,  
raajopachaarairakhilaih pratyaham niyatavratah. 9. 72*

*Falamoolaashano daanto jataavalkaladhaarakah,  
adhahshaayee brahachaaree shatrughnasahitastadaa. 9. 73*

*Raajakaaryaani sarvaani yaavanti prithiveetale`*



taani paadukayoh samyagnive`dayati raaghavah. 9. 74  
Ganayan divasaane`va raamaagamanakaankshayaa,  
sthito raamaarpitamanaah saakshaadvahyamuniryathaa. 9. 75  
Raamastu chitrakootaadrau vasanmunibhiraavritah,  
seetayaa lakshmane`naapi kinchitkaalamupaavasat. 9. 76  
Naagaraashcha sadaa yaanti raamadarshanalaalasaah,  
chitrakootsthitam gnaatvaa seetayaa lakshmane`na cha. 9. 77  
Drishtvaa tajjanasambaagham raamastatyaaja tam girim,  
dandakaaranyagamane`kaaryamapyanuchintayan. 9. 78  
Anvagaatseetayaa bhraatraa hyatre`raashramamuttamam,  
sarvatra sukhasamvaasam janasambaadhavarjitam. 9. 79  
Gatvaa munimupaaseenam bhaasayantam tapovanam  
dandavatpranipatyaaaha raamoahamabhivaadaye`. 9. 80  
Pituraagnaam puraskritya dandakaanamaagatah,  
vanavaasamishe`naapi dhanyoaham darshanaattava. 9. 81  
Shrutvaa raamasya vachanam raamam gnaatvaa harim param,  
poojayaamaasa vidhivadbhaktyaa paramayaa munih. 9. 82  
Vanyaih falaih kritaathityamupavishtam raghoottamam,  
seetaam cha lakshmanam chaiva santushto vaakyamabraveet. 9. 83  
Bhaaryaa me`ateeva samvridhdhaa hyanasooye`ti vishrutaa,  
tapashcharantee suchiram dharmagnaa dharmavatsalaa. 9. 84  
Antastishthati taam seetaa pashyatvarinishoodana,  
tathe`ti jaanakeem praaha raamo raajeevalochanah. 9. 85  
Gachchha de`veem namaskritya sheeghrame`hi punah shubhe`,



*tathe`ti raamavachanam seetaa chaapi tathaakarot. 9. 86*  
*Dandavatpatitaamagre` seetaam drishvaatihrishtadheeh,*  
*anasooyaa samaalingya vatse` seete`ti saadaram. 9. 87*  
*Divye` dadau kundale` dve` nirmite` vishvakarmanaa,*  
*dukoole` dve` dadau tasyai nirmale` bhakttisanyutaa. 9. 88*  
*Angaraagam cha seetaayai dadau divyam shubhaananaa,*  
*na tyakshyate`angaraage`na shobhaa tvaam kamalaanane`. 9. 89*  
*Paativratyam puraskritya raamamanve`hi jaanaki,*  
*kushalee raaghavo yaatu tvayaa saha punargriham. 9. 90*  
*Bhojayitvaa yathaanyaayam raamam seetaasamanvitam,*  
*lakshmanam cha tadaa raamam punah praaha kritaanjali. 9. 91*  
*Raama tvame`va bhuvanaani vidhaaya te`sham sanrakshanaaya*  
*suramaanushatiryagaadeen,*  
*de`haanbibharsha na cha de`hagunairviliptastvatto*  
*bibhe`tyakhilamohakaree cha mayaa. 9. 92*

Rama told Kaikeyi “I am samadarshi. I have equal goodwill for all. There is nobody I hate and nobody I love. A magician presents his magic show without prejudice or partiality for the things he uses. Everything is a part of his show. Just as an author who writes a book or a play using his imagination to create the characters without aversion or attachment for any of them, I have neither prema nor dvesha anybody. I do bhajan of those who do My bhakti.

Deluded by My Maya, people believe Me to be just another manushya, thinking, ‘Rama is sukhi’, or, ‘Rama is dukhi’. The fact is, I feel neither sukha nor dukha.

Mataji, it is a matter of good fortune that the Gnan of My swarup has risen in you. This sansara-sagar is given up when a person gets this



Gnan. This world is not what we believe it to be; its real swarup is quite different. Stay at home, doing My smaran. You will not be bound by karmas.”

Kaikeyi felt wonder and anand. She did Ramji’s parikrama and put her head at His feet. Then she returned to Ayodhya with the others. It is impossible for anyone to be unhappy when they come into contact with Rama!

When Bharat went back to Ayodhya he did the chintan of Rama. He made arrangements for everybody to live comfortably without prejudice or partiality. He went to Nandigram and lovingly established Bhagwan’s padukas on the Royal throne. He did their puja with akshat, flowers, etc. as is done for the Raja. Every morning he bowed down to the padukas and did puja of them as though they were Rama Himself.

Bharatji ate only fruits, roots etc, the food that Rama, Sita and Lakshman would be having in the van. His indriyas were restrained. He wore valkal garments. His hair was tied in a jata. He sat and slept in a hollow dug into the ground. “Ramachandra places His feet on the ground and walks; how can I, His sevak, do the same?” he thought.

Bharatji placed every matter of the Rajya to the padukas and followed the instructions given by them. He counted the days for Ramachandra’s return. His mana was completely dedicated to Rama. His lifestyle was that of a Brahm-Rishi.

Ramachandra stayed at Chitrakoot, among the many Munis who lived there. However, people from Ayodhya kept coming for His darshan, and He felt that this was becoming a nuisance for the Munis doing tapasya. So, He left Chitrakoot Parvat. Another reason was that He felt that His purpose would be achieved if He went to the Dandakaranya.

Rama, Sita, and Lakshman went to the Ashram of Atri Rishi. The surroundings were such that anybody could sit under one of the trees and experience great anand. It was a secluded place. Bhagwan Rama,



Sita and Lakshman reached the Ashram and did Atri Muni's darshan. Atri Muni was immersed in dhyana. The effulgence that his shareer emitted brightened the whole place.'

You will observe that in some places Bhagwan Rama first sent word of His coming, and the Muni came out to welcome Him. In some places, the Munis came out on their own. In some places Bhagwan saw the Munis doing bhajan with great anand.

'Bhagwan Rama said, "I am Rama, the son of Raja Dashrath. I bow down to you." He did dandavat pranam to Atriji. "I have come to the Dandak in obedience to My pitaji's aagna. Even though I have come with the excuse of vanavas, I have obtained your darshan. I am blessed!"

Hearing Ramachandra's voice Atriji emerged from his dhayan. He saw that sakshat Bhagwan was standing before him. He welcomed Ramachandra with great prema, and did His puja with the full ritual. He offered fruits and hospitality to them. With great pleasure he told Sitaji, "my patni is very aged. She is known as the pativrata-patni Anasuya. She has been doing tapasya for ages. She knows the essence of Dharma; she observes her Dharma at all times. She lives in that hut. Let Sitaji go and do her darshan."

Anasuyaji was so aged that she was unable to come and do Shri Rama-Sita's darshan.'

You can say that Anasuyaji had such staunch nishtha for the Smarta Dharma that she did not like to come out of her hut even for the darshan of Ramachandra Bhagwan even when He came to their Ashram!

'Ramachandra Bhagwan said, "Tathastu." Sitaji would not have gone into Anasyuaji's hut without Ramachandra's approval. Bhagwan Rama told her, "go to Deviji, touch her feet, and come back quickly."



The word *sheeghrame`tu* used by Ramachandra indicates that Sitaji was reluctant to go without Ramachandra. The influence of her pativrata Dharma was strong in her, but she went when Ramachandra gave her the aagna to go.

‘Sitaji went and did dandavat pranam to Anasuyaji – *danda vatpatitaamagre`.*’

Some people are of the opinion that women should not do dandavat pranam, but here, Sitaji did dandavat pranam to Anasuyaji.

‘Anasuyaji was very pleased to see Sitaji. She said, “Bet! Bet!” and embraced her. She gave her dangling ear rings that bestowed good fortune on the wearer, ensuring that no misfortune would come to her. They had been crafted by Vishwakarma. She also gave Sitaji two saris - *dukoole` dve`* - that would never become dirty. They did not need to be washed because they always remained clean and pure. She gave divine unguents that would not get washed off and retain their quality.

“Your shobha will never leave you,” she told Sitaji. “He Janaki! Follow Rama, keeping your pativrata Dharma. I give you the ashirvad that Ramachandra will go back to His palace with you, well and happy, in every way.” Then she arranged for a meal for Rama, Lakshman and Sita.’

The word ‘Atri’ means a person who has evolved beyond the influence of the three gunas of Sattva, Raja and Tama, and lives in this world. Etymology has the name of Atri Bhagwan. Atri – meaning, *atraiva iti atri* – he, who always stays here, and in whom the three gunas are absent. The Devas of the three gunas are Brahma, Vishnu and Mahesh. They are the sons of Atri and Anasuya.

Anasuya means a person who is free of the dosha of *asooyaa*, the bad habit of seeing faults in people. She is *paragune`shudoshaavishkaranam* – if a person says a hundred words



correctly but one word wrong, people will point out the mistake. This tendency is called *asooyaa*. A person who is free of this tendency is called *anasooyaa*.

‘Atriji said, “Rama! It is You who created this whole srishti. In order to sustain it, You take on the form of a Devta, a manushya, an animal, or a bird. You are not stained by the gunas of the deha You assume.”’

The Paramatma’s complete disassociation with His creation cannot be established by any other method. He is present as the one in all shareers. If it were to be said that He has only one form – Krishna, Shiva, or Vishnu – then, the Satya that the Parameshwara is not associated with any form cannot be established. It cannot be established that He is nirguna.

And, if it is said that there is no akara in the Parameshwara, then He will have the akara of being nirakara; He will become separate from the whole world, not related in any way to this world.

The Parameshwars is the *upaadaana kaarana* of this world; meaning, He is the substance of which this world is made. He is present in all the akaras; so, He is sakara. In spite of being present in all the akaras, He is not affected by any akara. This is the amazing quality of the Paramatma. This is something that is not found in any other majhab in the world.

This Maya deludes the whole world. It is an obstacle for a person who aspires to go to the Parameshwara.

The fact is that the separateness of the names and forms of which this world is made, is Maya. One Mahatma had whispered in my ear, that he was telling me something of great importance. ‘Do you know what Maya is?’ he asked.

‘No, Baba,’ I said. ‘I don’t know.’

‘Maya means our mana,’ he explained. ‘It is this mana of ours that puts us into the confusion and delusion of this world. It turns us away from



the Ishwara. It tells us that someone is good and someone is bad, arousing raaga-dvesha in our thinking. It traps us in some things, and pushes us away from some things. Bhagwan's Maya means, the mana seated in our shareer. It is the cause of agitation and delusion of the mind, of Dharma, karma, paapa-punya, janma-maran, sukha-dukha, etc. A person sees things as shown by Maya. A person who becomes asanga from his mana is the one who reaches the Paramartha.

The Ayodhya Kand concludes here.



## Glossary

A - a prefix denoting not, like agnan means not having Gnan

Ajanma – *ajanma* - unborn

Aanaav-mala – the most subtle impurity

Aayu – life span

Abhas – *abhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive'sha* – fear of death

Abhishek - *abhishe'ka* – the crowning ceremony

Achit - lacking consciousness

Adesh – *aade'sha* – a command

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam - difficult

Agnan – *agnaana* – lack of Gnan

Agnat – *agnaata* – unknown



Agni - fire

Agni-kund – the receptacle of the sacred fire

Agochar – beyond the scope of sensory perceptions

Ahankara – *ahankaara* – the subtle pride of individuality

Ahlad – *aahlaada* – delight

Aishwarya – grandeur like the Ishwara's

Ajanma – *ajanmaa* – unborn, eternal

Ajar - not subject to decay and old age

Akara – *aakaara* – form, shape

Akash – *aakaasha* – the sky, space

Akshara – the permanent, a letter of the alphabet

Akshat – uncooked rice grains

Amara - undying

Amavasya – *amaavasyaa* – the night of no-moon

Amrita – the elixir that bestows immortality

Amritva - the quality of being amrita

Anadi - *anaadi* - without a beginning

Anand – *aananda* - happiness, bliss, enjoyment

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Anatma - *anaatmaa* - that which is not the Atma

Anav – *aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anitya – transient



Annamaya - the sheath of food  
Ansha – a part  
Anta – end  
Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara  
Antaratma - *antaraatmaa* – the Atma within  
Antarmukha – the mind turned within  
Antaryami – *antaryaamee* – the one who abides in all hearts  
Antyeshti – *antye`shti* – last rites  
Anubhav – experience  
Anugrah – compassion, a favor  
Anuraga – *anuraaga* – affection, love, attachment  
Aparadh – *aparaadha* - an offence,  
Aparoksha – experienced directly, known through the senses  
Apashabda – bad language  
Apoorva – latent fruit  
Aprapta – *apraapta* – not obtained  
Aprameya – *aprame`ya* - immeasurable  
Aradhana - *aaraadhanaa* - worship  
Archanam - worshipping  
Arundhati – Vasishtaji's wife  
Asakti - *aasakti* - attachment, weakness for someone or something  
Asana - *aasana* - a Yogic posture, a mat to sit on  
Asanga – unattached  
Asantosh - dissatisfaction  
Ashanti - *ashaanti* - absence of peace



Ashirvad – *aashirvaada* – blessing

Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas

Ashraya – *aashraya* - shelter, refuge, protector

Ashubha – inauspicious

Ashuddha – impure

Asmita – *asmitaa* – ego, sense of being the karta

Astha – *aasthaa* – belief, faith

Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss

Astik – *aastika* – one who believes in the Ishwara

Asura - a race of demons

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avaran – *aavarana* – a curtain of avidya that hies the Satya

Avastha – *avasthaa* – state, condition

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing the transient world to be the eternal Satya

Avidya – *avidyaa* – nescience, believing yourself to be the shareer and the world to be real

Avirbhava – *aavirbhaava* – manifesting

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baan – an arrow

Baddha – tied, bound



Bahirmukha – the mind turned to the outer world  
Bandhan – bondage, fetters, to be bound  
Barat – *baaraata* – the wedding procession of the bridegroom  
Beta – *be`taa* - child, son  
Beti – *be`tee* - daughter  
Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan  
Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan  
Bhajan – loving meditation of Bhagwan  
Bhakta-vatsal - having motherly love for His bhaktas  
Bhakti – loving devotion  
Bhava – *bhaava* – feeling, existing  
Bhavana – *bhaavanaa* – feeling  
Bhava-sagar - *bhava-saagara* – the sea of this life  
Bhiksha - *bhiksha* - begged food  
Bhoga - pleasant and unpleasant experiences, indulging in sense objects  
Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience  
Bhram – *bhrama* – false understanding, deluded thinking  
Bhram - false understanding, delusion  
Bhranti - *bhraanti* – false understanding  
Bhudevi – *bhoode`vee* – the goddess earth, Prithivi  
Bimba – object  
Brahma – *brahmaa* – the Creator of this world  
Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman  
Brahmanda – the Cosmos  
Bua - father's sister



Buddha – enlightened; Mukta – liberated from rebirth  
Buddhi – the intellect, the thinking mind  
Chakra – Bhagwan’s discus  
Chandan – sandalwood, sandalwood paste  
Chandrama – *chandramaa* – the moon  
Chanvar – ceremonial fly-whisk  
Charan – feet  
Charan-kamal – lotus-like feet  
Charan-raja – dust of the feet  
Charanodak – the water with which a revered person’s feet have been washed  
Charitra – lifestyle and behavior  
Charitravan - *charitravaana* - having a noble character  
Chetana – *che`tana* – sentient, having consciousness  
Chhatra – ceremonial umbrella  
Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness  
Chidakash – *chidaakaasha* – the reflection of consciousness in the individual  
Chinatamani - *chintaamani* - wish-fulfilling stone  
Chinmaya - filled with consciousness  
Chintan - giving serious thought  
Chita – *chitaa* – funeral pyre  
Chitta - state of mind  
Daan – charity  
Daanveer – a great giver of charity  
Daitya - a type of demon, sons of Diti  
Daivi Sampatti – the wealth of divine qualities  
Damaroo – a small double sided drum



Dambha – pretense, ostentation  
Danda-kasrat - pushups  
Darshan – the sight of a revered person, a school of philosophy  
Darshan Shastra – *darshan-shastra* - philosophical system  
Dasa – *daasa* – servant  
Dasi – *daasee* – a lady servant  
Dasyam - *daasyama* - serving  
Dayaveer – *dayaaveera* – a very compassionate person  
Deha – *de`ha* – the body  
Dehadhyasa – *de`haadhyasa* – identifying with the body  
Desha – *de`sha* - place, country  
Devi – *de`vee* – a goddess, Parwati  
Devta - *de`vtaa* - divine power  
Dhaam - a holy place  
Dhanush – a bow for archery  
Dhanya – blessed  
Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind  
Dharati – the earth, the ground  
Dharma – the right behavior for the individual  
Dharmatma – *dharmaatmaa* – one who adheres to Dharma  
Dhatu – *dhaatu* - a primary substance  
Dheya - *dhe`ya* - the object of meditation  
Dhyana - *dhyana* - meditation  
Diksha – *deekshaa* – formal initiation into a mantra  
Divya - pertaining to the divine  
Dosha – an offence, a fault



Drashta – *drashtaa* – the Atma that sees everything objectively  
Dravya – substance, liquid  
Drishta – seen, viewed  
Drishti – vision, viewpoint  
Dukha – sorrow, suffering.  
Dukhakar – *dukhaakaara* – the form of dukha  
Duracharini - *duraacharinee* - an immoral woman  
Duratma – *duraatmaa* – a wicked person  
Durbhava - *durbhaava* - ill-will, hatred  
Durguna - bad qualities, faults  
Durvachan - abuses  
Dushit – filled with faults  
Dushkarma - bad deeds  
Eka – *e`ka* – one  
Ekadashi – *e`kaadashi* - the eleventh day of the lunar calander  
Ekagra - *e`kaagra* - fully focused  
Ekagrata – *e`kaagrataa* – single pointed focus  
Ekarasa- *e`karasa* – always the same  
Gada - *gadaa* - mace  
Gali-galauch – *gaali-galaucha* – using abusive language  
Ganapatya - *gaanapatya* – worshippers of Ganesh  
Gandha - smell, fragrance  
Gandharva –celestial musicians  
Garuda – the giant eagle on whom Bhagwan Vishnu travels  
Gati – movement, Swarga for a jeevatma after death  
Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot



Gnanendriya – *gnaane`ndriya* – the five sense organs

Gnata – *gnaataa* – the one who knows

Gneya – *gne`ya* – that which is to be known

Gobar – cow dung

Go-daan – gifting a cow

Graha – planet

Granth – book

Grihastha Ashram - *grihastha aashrama* - the stage of a married householder

Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes

Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness

Hansa – a swan, a symbol of vivek

Havishya – offering made in a Yagna

Heere – *heere`* - diamonds

Hita – benefit

Homa - offering oblations in the sacred fire

Hriday – the seat of emotion

Ichha - *ichhaa* - wish

Ishta – chosen form of worship

Ishwara – the Brahman with attributes

Itihasa - *itihaasa* - history

Jagadamba - *jagadambaa* - the Mother of Creation

Jagat – the world

Jagatjanani - the Primordial Mother

Jagrit – *jaagrita* – the waking state



Jai ho – Victory to you

Jala - water

Jalashay – *jalaashaya* – a body of water

Janakpur – the city of Raja Janak

Janamashtami - *janamaashtami* - the birthday of Krishna

Janardana – *janaardana* - Bhagwan Vishnu

Janeu - the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time

Kalaa – art, skill

Kali Yuga – the age of Kali

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha - wish-fulfilling tree

Kalpit – imagined

Kalyan – *kalyaana* – spiritual good fortune



Kalyani – *kalyaanee* - an auspicious lady  
Kamadeva - *kaamade`va* – the Devta of lust  
Kama-dhenu - *kaama-dhe`nu* - wish-fulfilling cow  
Kamalnayan - one whose eyes are like a lotus flower  
Kamana - *kaamanaa* - desire  
Kamandalu – a vessel carried by Sadhus  
Kamaroopi – *kaamaroopee* – the form of Kama  
Karana shareer – *kaarana shareera* - the causal body  
Karma – action, deed, a ritual  
Karma-Kaand - Vedic rituals  
Karmendriya – *karme`ndriya* – the five organs of action  
Karta – *kartaa* - the doer of an action  
Kartavya - duty, that which should be done  
Karuna - *karunaa* - compassion  
Karya – *kaarya* – work, action, often the result of avidya  
Katha – *kathaa* – story, narration  
Kirtan – singing Bhagwan’s name and glories, usually in a group  
Kirti – fame, glory  
Kootastha – immovable  
Kopa-bhavan – the room of anger  
Kosha - one of the five imaginary sheaths that cover the Atma  
Kripa – *kripaa* – compassion; Grace; favor  
Kripalu – *kripaalu* – compassionate  
Krishi – related to the earth, farming  
Kritakritya – one who has achieved everything  
Kriya – *kriyaa* – action



Kshara – transient  
Kusadhan - *kusaadhana* - wrong kind of sadhan  
Kusanga – bad company  
Kushal – deft  
Lakshan – characteristic, distinguishing feature  
Laya – melting, merging into something else  
Leela – *leelaa* – Bhagwan’s play, frolic  
Lobha - greed  
Loka – this world  
Lokeshana – *loke`shanaa* - the wish to impress people  
Mada – intoxication  
Madhurya - *maadhurya* - sweetness, appeal  
Mahamaya – *mahaamaayaa* – Bhagwan’s power of illusion  
Mahan - *mahaana* - great  
Mahapurushas – *mahaapurushas* – enlightened people, great people  
Mahashmashan – *mahaasmashaana* – the great crematorium  
Mahat Tattva – the great element that is divided into the five elements  
Mahatmya – *mahaatmya* – the importance of something  
Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness  
Mahavakya – *mahaavaakya* – the ultimate statement that ‘You’, the Atma, are the Brahman  
Mahima – *mahimaa* – greatness, glory  
Majhab – a religion started by a Master  
Mala – dirt, impurity  
Mala – *maalaa* – garland, prayer beads  
Malinta – *malinataa* – impurity



Mamata – *mamataa* – the feeling ‘this is mine’.

Mana – the emotional mind

Manan – meditation

Manas-puja – *maanasa-poojaa* – mental worship

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Maryada - *maryaadaa* - the boundary of what is right

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Matsarya - *maatsarya* – envy

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Mimansa – *mimaansaa* – investigation, examining something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak’s Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mrityu - death

Mukti – freedom from rebirth



Mukut – crown

Munivar – best among Munis

Murti – statue, idol, personification of some quality

Naam – name

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik – *naastika* – one who does not believe in the Ishwara

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nidra – *nidraa* – sleep

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirvikar – *nirvikaara* – without decay



Nisadhan - *nissaadhana* - having no sadhan  
Nishad – *nishaada* – a hunter  
Nishiddha - prohibited  
Nishkama - *nishkaama* - without selfish desire  
Nishkamata - *nishkaamataa* - being free of selfish desires  
Nishpaapa – without sin  
Nishtha - *nishthaa* - faith  
Nitya - eternal, done daily  
Nivedan – *nive`dana* – placing some point humbly  
Nivritti-parayan – *nivritti-paaraayana* – inclined to retire from activities  
Niyam - self-imposed rule  
Nyaya - *nyaaya* - justice, what is fair and logical  
Paduka - sandals  
Paapa-santaap – sin-suffering  
Paatak – defilement due to the death of a close relative  
Paatha – reciting passages from holy books  
Pada – *paada* – feet  
Pada – *pada* – status, post  
Padartha – *padaartha* – substance  
Padaseva - *paadase`vaa* - serving Bhagwan's feet  
Padma - lotus flower  
Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash  
Pancha klesha – *pancha kle`sha* – the five afflictions: avidya, asmita, raaga, dvesha and abinivesh.  
Pantha – a religious Sect that worships Bhagwan in a particular form  
Paraloka – realms after death, Swarga etc



Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaarthā* – meaning, the greatest achievement, the Supreme

Paramatma – *paramaatmaa* – the Supreme Being

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – tradition handed down from one generation to the next

Param-premaspad – *param-pre`maaspada* – supremely lovable

Paratpara – *praatpara* – beyond the range of Prakriti

Pare – *pare`* - beyond, higher

Parichhina - separate, fragmented

Parichit – a known person

Parikrama - *parikramaa* - to circumambulate as worship

Parinam – *parinaama* – the conclusion, the end

Paripoorna – absolutely full

Paroksha - unseen, like Swarga

Parvat – mountain

Pashchim – the west

Pashu – an animal

Pashubuddhi - the mentality of an animal

Pashutva - lowly tendencies

Pata – a piece of cloth

Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth

Pati – husband, Master

Patita – downfallen



Pativrata – *pativrata* – a totally dedicated wife  
Patni – wife  
Paurush - human endeavor  
Pavan – *paavana* – purifying  
Pavitra – pure according to the Shastras  
Pavitrata – *pavitrataa* – purity according to the Shastras  
Payas – *paayasa* – a sweet made of milk and rice  
Peda – *pe`daa* – a sweet made of milk  
Pikdaan - spittoon  
Pinda-daan – an offering of food to a departed person  
Pitambar - *pitaambara* - yellow stole  
Pitri – the ancestors, forbears  
Poorna - complete, whole  
Poornananda – complete bliss  
Poorva – the east, earlier  
Prabhu - Bhagwan  
Pradhan – *pradhaana* – the principal, the dominant  
Pragna – *praagnya* – wise, the intellect  
Prajā – *prajaa* – the people  
Prakar - *prakaara* - type  
Prakash - *prakaasha* – light, effulgence  
Prakhar – vast, sharp  
Prakrit – *praakrita* – natural, pertaining to Prakriti  
Prakriti – Nature  
Prakritik – *praakritaka* – created by Prakriti  
Pralay – Dissolution



Prama – *pramaa* – correct understanding  
Praman – *pramaana* – proof, the argument that establishes  
Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth  
Pranam – *pranaama* – to bow down  
Pranamaya - *praanamaya* - the sheath of the prana  
Pranav - the letter 'Om'  
Pranayam - *praanaayaama* - Yogic breath control exercises  
Prani – *praanee* – a living being  
Prapanch - the interactive world  
Prapanna – one who has taken refuge in Bhagwan  
Prapatti - to take the protection of someone  
Prapta – *praapta* – obtained  
Prapti - *praapti* - to obtain  
Prarthana – *praarthanaa* – prayer  
Prarthee – *praarthee* – one who is saying the prayer  
Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing  
Pratibimba – reflected object  
Pratyaksha - evident  
Pravritti – activity  
Pravritti-parayan – *pravritti-paraayana* – inclined to activity  
Prayashchit – *praayashchitta* - atonement, penance  
Preeti – love  
Premi – *pre`mee* – one who loved  
Prithivi - the earth  
Priya – *priyaa* - loved one



Pujari – *pujaari* - a priest, one who does puja

Punarjanma – rebirth

Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Pyara - love

Raghunandan – Rama, son of the lineage of Raghu

Rahasya – the hidden truth

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya – *raajya* - the Kingdom

Raksha - *rakshaa* - protection

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasik – sentimental bhaktas



Ratha – chariot  
Rati – love, infatuation  
Ratna – precious gem  
Richa – *richaa* – sacred verse  
Rishi-Muni - Sages, Mahatmas, Seers  
Roop – appearance, beauty, form  
Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan  
Saar-Tattva – the quintessence  
Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman  
Sadbhava – *sadbhava* - goodwill, benevolence  
Sadguna – good qualities, virtues  
Sadhak – *saadhaka* – a person who strives for spiritual progress  
Sadhan –*saadhana* – method for spiritual progress  
Sadhana – *saadhanaa* – effort for spiritual progress  
Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation  
Sadhya – *saadhya* – that which is to be obtained  
Saguna – the Ishwara with form and attributes  
Sakara – *saakaara* – with form  
Saket – *saake`ta* – Shri Rama’s divine realm  
Sakha – *sakhaa* - male friend  
Sakhi – lady friend  
Sakhya - friendship  
Sakshat –*saakshaata* – incarnate  
Sakshatkara – *saakshaatkaara* – direct personal experience



Sakshi - *saakshi* - witness, uninvolved observer

Samadhan- *samaadhaana* – when all doubts are resolved

Samadhi - a state of deep meditation

Samagam – *samaagama* – meeting

Samarpan - offering up unconditionally

Samartha – capable

Samashti – the whole, the collective

Sampradaya – *sampradaaya* – a religious Sect started by a Master

Samsiddhi – complete success

Samyam – self-restraint

Samyoga – union, togetherness

Sanat Kumar - the four sons of Brahmaji who are always little boys

Sanatana – *sanaatana* – eternal, without a beginning or end

Sanchit – accumulated

Sankalpa – a firm resolve

Sankarshan – drawing together, Krishna’s elder brother, Balaram

Sanmatra - *sanmaatras* - pure existence

Sansara – *sansaara* – the interactive world

Sansari – *sansari* - a person involved in worldly values

Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition

Sant – a person totally dedicated to Bhagwan

Santapta – suffering

Santosh - satisfaction

Sanyoga – being together, circumstances

Saraswati – the goddess of learning, Brahmaji’s daughter and consort



Sarga – creation, a new chapter  
Sarva – everything, all  
Sarvagna – all-knowing, omniscient  
Sarvasva – all-in-all  
Sarvatma – *sarvaatmaa* – the Atma of all  
Satkara – *satkaara* – respectful welcome  
Satkarma – good deeds  
Satpurusha - worthy man  
Satsang – to listen to spiritual talks with the desire to understand the purport  
Satta – *sattaa* – existence, authority  
Sattvaguna – the tendency that gives clarity of thought and lofty inclinations  
Sattvik - of the Sattvaguna  
Satya – the truth  
Satyatva-buddhi – the belief that something is the Satya  
Saura-shakti – the shakti of the Surya  
Saurya – worshippers of the Surya Bhagwan  
Sauta – husband's other wife  
Seth – *se`tha* - a wealthy businessman  
Sfurti – energy  
Shaap – curse  
Shabda – sound, word  
Shaiva – worshippers of Shiva  
Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara  
Shakti – power, strength  
Shaligram – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan  
Shama-dama – restraint of the mind- of the indriyas



Shankha – conch shell  
Shapath – to swear by somebody, to take an oath  
Sharan – refuge, protection  
Sharanagata – *sharanaagata* – one who takes refuge  
Shareer – the gross body  
Shart – stipulation  
Shasta – *shaastaa* – the ruler  
Shastra – *shaashtra* – the books on the rules of right living  
Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.  
Shatru – enemy  
Sheel – virtuous nature  
Shiksha – *shikshaa* – teaching, education  
Shila – *shilaa* – stone  
Shishya - student, disciple  
Shobha – *shobhaa* - beauty  
Shoonya – nothing, a vacuum  
Shraadha – ritual done after the death of a close relative  
Shraddha - *shraddhaa* - faith  
Shraddhalu – *shraddhaalu* – one who has faith  
Shravan – to listen to a talk with a desire to understand the full purport  
Shri – auspicious  
Shridevi – *shreede`vee* – Laxmiji  
Shrota – *shrotaa* – the one who listens  
Shubha – auspicious  
Shuddha – pure



Shuddha chetan - *shuddha che`tana* - pure consciousness  
Shuddha-vastu – the pristine object, Bhagwan  
Siddhi – supernatural power, success in some endeavor  
Singhasan – *singhaasana* – throne  
Smaran – to remember, to think of  
Smartha – *smaarta* - pertaining to the Smritis  
Smartha-Dharma – *smaarta-dharma* - the Dharma given in the Smritis  
Smriti – memory, canons from the Vedas  
Sookshma – subtle  
Sootra – aphorism, short rule  
Sparsha - touch  
Srishti – creation  
Sthitapragna – an enlightened person  
Sthiti – state, condition  
Sthoola– gross  
Stotra – hymn of praise  
Stree – a woman, wife  
Stuti – eulogy  
Sugam - easy  
Sukha – complete contentment, feeling of complete satisfaction  
Sukhakra – *sukhaakara* – the form of sukha  
Sukhi – fully contented  
Sundar - beautiful  
Sundari - a beautiful woman  
Sushupti – deep sleep  
Sushupti – the deep sleep state



Svabhava – nature

Svabhava – *svabhaava* – intrinsic nature

Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire

Svapna – the dream state

Svarna – gold

Svarnamayi – golden

Svatantra – independent, not influenced by any other

Swagat – *svaagata* – welcome

Swami – *svaami* – Master

Swarup – essence, true form

Taapa – suffering

Tadakara – *tadaakaara* – identifying with

Taijas – the subtle world

Tamoguna – the lowly tendency that gibes sloth and deluded thinking

Tantrik - *taantrika* – one who practices Tantra

Tapa – severe asceticism

Tapasya - *tapasyaa* - severe asterism

Tarpan – offering libations

Tathastu – *tataasthu* – so be it

Tattva – essence, element

Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman

Teeka – *teekaa* – virmillion applied to the forehead

Teera – an arrow

Thakurji – *thaakurjee* – Bhagwan

The three loka – Swarga, Prithivi and Patal



Titiksha – *titiksha* – serene endurance  
Traahi – cry for help  
Tripta – satisfied  
Tripti – satisfaction  
Trishna - thirst  
Turiya – the fourth state of being one with the Supreme  
Tyagi – *tyaagee* - a Sadhu, one who renounces  
Uchchhrinkhal – unrestrained  
Uddhar – *uddhaara* – upliftment, salvation  
Upadesh - *upade`sha* - teaching  
Upadhi – *upaadhi* – something that is superimposed  
Uparati – lack of interest in worldly desires  
Upasaka – *upaasaka* – one who does upasana  
Vada-vivada - *vaada-vivaada* - controversy  
Vadh – killing  
Vaidya – a doctor of Ayur Veda  
Vaikunth - the realm of Bhagwan Vishnu  
Vairagya – *vairaagya* – detachment, disinterest for worldly matters  
Vaishnava – worshippers of Vishnu Bhagwan  
Vaitarni nadi – the river that a person has to cross when he dies  
Vakya – sentence, statement  
Valkal – bark garments worn by ascetics  
Van – forest  
Vanavasa – *vanavaasa* – to live in the forest  
Vandanam - saluting, bowing down  
Vani – Saraswati, the goddess of speech, speech



Vansha – lineage  
Vanshidhvani - the sound of the flute  
Vara – a boon  
Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra  
Vasana – *vaasanaa* – avid desire, lust  
Vatsalata – *vaatsalataa* – motherly love  
Vatsalya – motherly love  
Vayu - air, wind  
Veer-rasa – the feeling of valor  
Vibhu – the all pervasive Supreme Being  
Vichar – *vichaara* – deep thought  
Vidhata – *vidhaataa* – Brahmaji who ordains the future  
Vidhi - the proper method  
Vidvan - *vidvaana* - scholar, learned person  
Vidya – *vidyaa* – learning, right knowledge  
Vignan – *vignaana* – acquired Gnan  
Vigraha – Bhagwan’s form  
Vihit – proper, ordained  
Vikar – *vikaara* – decay, change  
Vikas - *vikaasa* – expansion, growth  
Vikshep – *vikshep`pa* – confusion  
Vilakshan - wonderful, extraordinary  
Vimal - pure, faultless  
Viman – *vimaana* – an air plane  
Viraha – the pain of separation  
Virat – *viraata* – Bhagwan’s Universal form



Virodh – opposition  
Vishuddha – absolutely pure  
Vishvas – *vishvaasa* – staunch faith  
Vishvas – *vishvaasa* – trust, confidence  
Vishwa – the gross world  
Vishwakarma – the architect of the Devtas  
Vivaksha - intention  
Vivarta – variable  
Vivek – *vive`ka* – discrimination, to separate the transient from the eternal  
Viyoga – separation  
Vrata – self-imposed discipline  
Vritti – mental inclination, propensity  
Vyakaran – *vyaakarana* – Sanskrit grammar  
Vyashti – the individual  
Vyavhar – *vyavahaara* – behavior, social interaction  
Yagna – a worship of sacrifice, offering oblations while chanting mantras  
Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire  
Yagnopaveet – the ritual of getting the sacred thread  
Yaksha – a guard of Kuber’s wealth  
Yakshini – a female Yaksha  
Yama Raj – the Devta of death  
Yama-niyam – self imposed disciplines  
Yoga - attaching yourself to Bhagwan  
Yojan – a measure of distance